

# IMPROVEMENT ERA.

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# IMPROVEMENT ERA

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## ORIGINALITY OF THE BOOK OF MORMON.

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BY ELDER B. H. ROBERTS.

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[It has been said often by critics that there is nothing original in the Book of Mormon. Since the gospel is the same in principle forever, it matters little whether there is anything original in the Book of Mormon or not, so far as its value to mankind is concerned; but the statement is not true that there are no new and important truths in its pages, for "in the matter of Christian truths which it sets forth, and those it emphasizes, the Book of Mormon is original."

This subject: "The Originality of the Book of Mormon an Evidence in Support of its Claims," is fully treated in the Manual for 1905-6, in two pointed chapters, and in several subdivisions, of such general interest and importance that the special attention of teachers and members of the Y. M. M. I. A. is called thereto. Particular attention is called to subdivision seven "The Fall of Adam—The Purpose of Man's Existence," which will be published in the ERA for October.

We present herewith, subdivisions 8, 9, and 10 on another, yet similar, subject, showing that the Book of Mormon, besides being original, contains also ideas which may be regarded as far beyond the

thoughts or philosophy of Joseph the Prophet, and his associates; and, indeed, beyond the ancient or modern philosophy of men.

On these and other subjects, Elder B. H. Roberts has succeeded in pointing out a new and fascinating way for the study of the sacred record, which must prove intensely attractive to the student, and make class work in our associations irresistibly engaging.—EDITORS.]

### THE BOOK OF MORMON DEFINITION OF TRUTH.

For some time I was not quite sure whether the matters under this and the two following subdivisions should be classed as instances of originality in the Book of Mormon, or regarded only as ideas beyond the thoughts or philosophy of Joseph Smith or any of his associates who assisted in bringing into existence the Book of Mormon. Finally, I decided upon the latter form of presentation, though still strongly of the opinion that they could be classed, in several respects, as original ideas.

When Jesus stood bound before Pilate's judgment seat and testified that he was born to bear witness of the truth, Pilate—whether in mockery or in earnest curiosity we may not know—asked the question: "What is truth?" Most commentators say that, without waiting for an answer, the Roman procurator departed from the judgment hall to speak to the Jews clamoring on the outside; and all regret the opportunity that was there lost of receiving a divine answer to the question. One set of commentators referring to Pilate's question say to him: "Thou stirrest the question of questions, which the thoughtful of every age have asked, but never man yet answered."\*

A secular writer presents the same incident as follows:

"What is truth?" was the passionate demand of a Roman procurator, on one of the most momentous occasions in history. And the divine person who stood before him, to whom the interrogation was addressed, made no reply—unless, indeed, silence contained the reply.

Often and vainly had that demand been made before—often and

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\*See Jamieson, Fausset and Brown's *Commentary Critical and Explanatory of the Old and New Testament*. The remark quoted in the text is upon John 18: 37, 38.

vainly has it been made since. No one has yet given a satisfactory answer.\*

Then, by way of historical illustration of this asseveration, he remarks the following:

When, at the dawn of science in Greece, the ancient religion was disappearing, like a mist at sunrise, the pious and thoughtful men of that country were thrown into a condition of intellectual despair. Anaxagoras plaintively exclaims, "Nothing can be known, nothing can be learned, nothing can be certain, sense is limited, intellect is weak, life is short." Xenophanes tells us that it is impossible for us to be certain even when we utter the truth. Parmenides declares that the very constitution of man prevents him from ascertaining absolute truth. Empedocles affirms that all philosophical and religious systems must be unreliable, because we have no criterion by which to test them. Democritus asserts that even things that are true cannot impart certainty to us; that the final result of human inquiry is the discovery that man is incapable of absolute knowledge; that, even if the truth be in his possession, he cannot be certain of it. Pyrrho bids us reflect on the necessity of suspending our judgment of things, since we have no criterion of truth; so deep a distrust did he impart to his followers that they were in the habit of saying, "We assert nothing; not even that we assert nothing." Epicurus taught his disciples that truth can never be determined by reason. Arcesilaus denying both intellectual and sensuous knowledge, publicly avowed that he knew nothing, not even his own ignorance? The general conclusion to which Greek philosophy came was this—that, in view of the contradiction of the evidence of the senses, we cannot distinguish the true from the false; and such is the imperfection of reason, that we cannot affirm the correctness of any philosophical deduction.†

I make these quotations to show that no satisfactory definition of what truth is, either in ancient or modern times, either in religion or philosophy, has been found, and also to call attention to the fact that, if in the Book of Mormon there is a definition of truth that appeals with irresistible force to the understanding of

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\* *Conflict Between Religion and Science*, John William Draper, M. D., L. L. D., pp. 201, 202.

† *Conflict Between Religion and Science*, Draper, p. 202.



men, it must be a strongly original utterance, and a revelation of the utmost importance. A thing of peculiar interest, in this definition which I shall presently quote, is, that it is not presented in any formal manner, but is casually introduced in an admonition made by one of the Nephite prophets addressed to his people, and stands as follows:

My brethren, he that prophesieth, let him prophesy to the understanding of men; for the Spirit speaketh the truth, and lieth not. Wherefore, it speaketh of things as they really are, and of things as they really will be; wherefore, these things are manifested unto us plainly, for the salvation of our souls.\*

From this it is evident that truth is the existence of things as they are, past or present, or as they will be. Or, more briefly:

*Truth is that which is.*

This formula is not found expressly in the Book of Mormon. It is a deduction; but it is a necessary deduction, an inevitable one from the premises. Of course, I am prepared to hear that it is not satisfactory; that it is too indefinite. It will be said that it represents "the sum of existence"† as the truth, and that this is beyond the comprehension of the finite mind to grasp. I shall concede the claim; but because man cannot comprehend the sum of existence, or the fulness of truth, it does not follow that the definition is at fault, or that it can be displaced by one meaning more or less. Reflection upon the one here deduced from the Book of Mormon passage will develop the fact that it is a self-evident, self-explained, statement, whether finite minds can encompass what it presents or not. It is of the nature of such statements as, "duration is eternal," without beginning, without end;

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\* Jacob iv: 13.

†The expression is substantially that of the late Elder John Jaques, late assistant historian of the Church, in his never-to-be-forgotten hymn:

TRUTH.

Though the heavens depart and the earth's fountains burst,  
Truth, the sum of existence, will weather the worst,  
Eternal, unchanged, evermore.



"space is boundless," it has no point at which it may be said to begin or end. It is vain to say the finite mind cannot grasp the facts presented by these statements. That is true; but the mind cannot conceive the opposite; that is to say, that space has limits; or that duration has a beginning and an ending;\* and hence, the mind accepts these facts as necessary truths. In like manner this Book of Mormon definition of truth will be accepted, because the mind cannot conceive of anything being added to it; nor anything being omitted from it. When you have the "sum of existence," you have all that is; if it were possible for anything to be omitted from the sum of existence, by so much would the truth be reduced. "Truth is that which is"—"Truth is the sum of existence," is the statement of a necessary truth. It must be self-evident that a finite mind cannot encompass the "sum of existence," or truth, for that would be to comprehend the infinite.

"Truth as it appears to us," says S. Baring-Gould, "can only be relative, because we ourselves, being relative creatures, have only a relative perception and judgment. We appreciate that which is true to ourselves, not that which is universally true."† By which really is meant that so much of the sum of existence as the finite mind can encompass, is grasping so much of the truth. To each individual, knowledge of that which is, or knowledge of things as they are, and as they were, and as they are to be, will be to him the truth, and the fulness thereof, though not necessarily all the truth there is. Absolute truth, by which I mean the sum of existence, is not dependent on human knowledge; much of it, the greater part of it, in fact, may exist independent of that knowledge. To illustrate: America existed, though all Europe was without knowledge of it for ages, until, in fact, it was discovered by Columbus. The power of steam always existed, but men did not know it, or, at least, did not know how to control it until modern times. So the force we call electricity, it always existed, but not until recent years did man know it; and so as to many other

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\* For a fuller consideration of the subject see *New Witnesses*, vol. I, chapter xxix.

† *Religious Beliefs*, vol. 2, p. 41.

forces and truths in God's universe, that are now existing, and have always existed, but man as yet has no knowledge of them. The storehouse of truth is not yet exhausted by man's discoveries. There are more truths in heaven and earth than are yet dreamed of in philosophies. Still, in the last analysis of things, and in the broader view of the subject, one may say that there is no truth where intelligences do not also exist to cognize it; and hence it may be said that "truth is knowledge of things as they are, and as they were, and as they are to be."\* Note the words—"Things \* \* \* \* as they are to be;" or, as the Book of Mormon phrases it—"Things \* \* \* \* as they really will be." This presents a view of truth seldom, if ever, met with. It gives to it the idea of movement. Truth is not a stagnant pool, but a living fountain; not a dead sea without tides or currents; on the contrary, it is an ocean, immeasurably great, vast, co-extensive with the universe—bright-heaving, boundless, endless and sublime! moving in majestic currents, unlifted by tides in ceaseless ebb and flow; variant but orderly; taking on new forms from ever-changing combinations; new adjustments, new relations—multiplying itself in ten thousand times ten thousand ways; ever reflecting the intelligence of the infinite; and declaring, alike in its whispers and in its thunders, the hived wisdom of the ages—of God!

#### THE DOCTRINE OF OPPOSITE EXISTENCES.

Of this same class of ideas is what I shall call the Book of Mormon doctrine of "opposite existences," what the scholastics would call "antinomies." Be not disheartened at this statement of the subject; the Book of Mormon presentation of it will be much simpler; that simplicity, in fact, is part of its originality, an evidence of its being inspired. The statement of the doctrine in question occurs in a discourse of Lehi's on the subject of the atonement. The aged prophet represents happiness or misery as growing out of the acceptance or rejection of the atonement of the Christ, and adds that the misery consequent upon its rejection is in opposition to the happiness which is affixed to its

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\* Doctrine and Covenants, Sec. 93: 24.

acceptance. "For it must needs be," he continues, "that there is an opposition in all things. If [it were] not so \* \* \* \* \* righteousness could not be brought to pass; nor wickedness; neither holiness nor misery; neither good nor bad. Wherefore [that is, if this fact of opposites did not exist] all things must needs be a compound in one; wherefore if it [the sum of things] should be one body, it must needs remain as dead, having no life, neither death, nor corruption, nor incorruption, happiness nor misery, neither sense nor insensibility. Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing [*i.e.* the absence of opposite existences which Lehi is supposing] must needs destroy the wisdom of God, and his eternal purposes; and also the power, and the mercy, and the justice of God."\*

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\* It is a pleasure to note that this process of reasoning, remarkable as it is, and startling as it is in its conclusions, is in harmony with modern thought. Mr. Lester F. Ward, whose works I have already quoted in this chapter, by a closely analogous course of reasoning, reaches the same conclusion. This is the passage:

"The pleasure of doing good is among the most delicious of which the human faculties are capable, and becomes the permanent stimulus to thousands of worthy lives. It is usually looked upon as the highest of all motives, and by some, as the ultimate goal toward which all action should aspire. It should first be observed, that the very act of doing good presupposes evil, *i. e.* pain. Doing good is necessarily either increasing pleasure or diminishing pain. Now, if all devoted themselves to doing good, it is maintained that the suffering of the world would be chiefly abolished. Admitting that there are some evils that no human efforts could remove, and supposing that by united altruism all removable evils were done away, there would be nothing left for altruists to do. By their own acts they would have deprived themselves of a calling. They must be miserable, since the only enjoyment they deemed worthy of experiencing would be no longer possible, and this suffering from *ennui* would be among those which lie beyond human power to alleviate. An altruistic act would alone consist in inflicting pain on one's self for the sole purpose of affording others an opportunity to derive pleasure from the act of relieving it. I do not put the matter in this light for the purpose of discouraging altruism, but simply to show how short-sighted most ethical reasoning is."

The inspired man even goes beyond this, and makes existences themselves depend upon this law of opposites:

And if ye shall say there is no law, ye shall also say there is no sin. And if ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God. And if there is no God, we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon, wherefore, all things must have vanished away.\*

This may be regarded as a very bold setting forth of the doctrine of antinomies; and yet, I think the logic of it, and the inevitableness of the conclusion, unassailable. "The world presents us with a picture of unity and distinction," says S. Baring-Gould, in his excellent work, *Origin and Development of Religious Beliefs*,—"unity without uniformity, and distinction without antagonism. \* \* \* \* Everywhere, around us and within us, we see that radical antinomy. The whole astronomic order resolves itself into attraction and repulsion—a centripetal and a centrifugal force; the chemical order into the antinomy of positive and negative electricity, decomposing substances and recomposing them. The whole visible universe presents the antinomy of light and darkness, movement and repose, force and matter, heat and cold, the one and the multiple. The order of life is resumed in the antinomy of the individual and the species, the particular and the general; the order of our sentiments, in that of happiness and sorrow, pleasure and pain; that of our conceptions, in the antinomy of the ideal and the real; that of our will, in the conditions of activity and passivity."†

The existence of evil in the world has ever been a vexed problem for both theologians and philosophers, and has led to the wildest speculations imaginable. It will be sufficient here, however, if I note the recognition by high authority of the difficulties involved in the problem. Of those who have felt and expressed

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\* II Nephi, 2.

† *Origin and Development of Religious Belief*, Vc<sup>1</sup>. II, pp. 22, 23.



these difficulties, I know of no one who has done so in better terms than Henry L. Mansel, in his celebrated course of Bampton Lectures on *The Limits of Religious Thought* (1858), in the course of which he says:

The real riddle of existence—the problem which confounds all philosophy, aye, and all religion, too, so far as religion is a thing of man's reason, is the fact that evil exists at all; not that it exists for a longer or a shorter duration. Is not God infinitely wise and holy and powerful now? and does not sin exist along with that infinite holiness and wisdom and power? Is God to become more holy, more wise, more powerful hereafter; and must evil be annihilated to make room for his perfections to expand? Does the infinity of his eternal nature ebb and flow with every increase or diminution in the sum of human guilt and misery? Against this immovable barrier of the existence of evil, the waves of philosophy have dashed themselves unceasingly since the birth-day of human thought, and have retired broken and powerless, without displacing the minutest fragment of the stubborn rock, without softening one feature of its dark and rugged surface.\*

This truly great writer then proceeds, by plain implication, to make it clear that religion no more than philosophy has solved the problem of the existence of evil:

But this mystery [*i.e.* the existence of evil], vast and inscrutable as it is, is but one aspect of a more general problem; it is but the moral form of the ever-recurring secret of the Infinite. How the Infinite and Finite, in any form of antagonism or other relation, can exist together, how infinite power can co-exist with finite activity; how infinite wisdom can co-exist with finite contingency; how infinite goodness can co-exist with finite evil; how the Infinite can exist in any manner without exhausting the universe of reality,—this is the riddle which Infinite Wisdom alone can solve, the problem whose very conception belongs only to that Universal Knowledge which fills and embraces the Universe of Being.†

In the presence of these reflections, it cannot be doubted, then, that the existence of moral evil is one of the world's serious difficulties; and any solution which the Book of Mormon may give

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\* *Limits of Religious Thought*, Mansel, p. 197.

† *Ibid*, pp. 197-8.

of it, that is really helpful, will be a valuable contribution to the world's enlightenment, a real revelation—a ray of light from the “inner fact of things.” Let us consider if it does this.

In view of the utterances of the Book of Mormon, already quoted, I am justified in saying that evil as well as good is among the eternal things. Its existence did not begin with its appearance on our earth. Evil existed even in heaven; for Lucifer, and many other spirits, sinned there; rebelled against heaven's matchless King, waged war, and were thrust out into the earth for their transgression.\*

Evil is not a created quality.† It has always existed as the background of good. It is as eternal as goodness; it is as eternal as law; it is as eternal as the agency of intelligence. Sin, which is evil active, is transgression of law;‡ and so long as the agency of intelligence and law have existed, the possibility of the transgression of law has existed; and, as the agency of intelligence and law have eternally existed, so, too, evil has existed eternally, either potentially or actively, and will always so exist.

\* See Rev. 12: 7; Jude 6.

† Lest some text-proofer should retort upon me and cite the words of Isaiah—“I make peace and create evil”—the only text of scripture ascribing the creation of “evil” to God—I will anticipate so far as to say that it is quite generally agreed that no reference is made in the words of Isaiah to “moral evil,” but to such evils as may come as judgments upon people for their correction, such as famine, or tempest, or war; such an “evil” as would stand as the natural antithesis to “peace,” which word precedes, “I create evil,”—in the text—“I make peace and create”—the opposite to peace—“the evil of afflictions and punishments, but not the evil of sin.” (Catholic Comment on Isaiah 45: 7). Meantime, we have the clearest scriptural evidence that moral evil is not a product of God's: “Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.” That is to say, God has nothing to do with the creation of moral evil; “But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.” (James 1: 13-15).

‡ I John 3: 4.

Evil may not be referred to God for its origin. He is not its creator. It is one of those independent existences that is uncreate, and stands in the category of qualities of eternal things. While not prepared to accept the doctrine of some philosophers that "good and evil are two sides of one thing,"\* I am prepared to believe that evil is a necessary antithesis to good, and essential to the realization of the harmony of the universe. "The good cannot exist without the antithesis of the evil—the foil on which it produces itself and becomes known."† As remarked by Orlando J. Smith, "Evil exists in the balance of natural forces. \* \* \* \* It is also the background of good, and the trial of good, without which good could not be. As the virtue of courage could not exist without the evil of danger, and as the virtue of sympathy could not exist without the evil of suffering, so no other virtue could exist without its corresponding evil. In a world without evil—if such a world be really conceivable, all men would have perfect health, perfect intelligence, perfect morals. No one could gain or impart information, each one's cup of knowledge being full. The temperature would stand forever at seventy degrees, both heat and cold being an evil. There could be no progress, since progress is the overcoming of evil. A world without evil would be as toil without exertion, as light without darkness, as a battle with no antagonist. It would be a world without meaning."‡ Or, as Lehi puts it in still stronger terms—after describing what conditions would be without the existence of opposites—"Wherefore, all things must needs be a compound in one; wherefore if it [*i. e.* the sum of things] should be one body, [*i. e.* of one character—so-called good without evil] it must needs remain as dead, having no life, neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. Wherefore it [the sum of things] must needs have been created for a thing of naught; wherefore, there would have been no purpose in the end of its creation. Wherefore, this thing [the absence of

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\* *Eternalism*, Orlando J. Smith, pp. 205-6.

† Scotus Erigena, quoted by Neander, *Hist. Christian Religion and Church*, Vol. III, p. 465.

‡ *Eternalism*, pp. 30, 31.

opposites] must needs destroy the wisdom of God, and his eternal purposes; and also, the power, and the mercy, and the justice of God.”\*

As there can be no good without the antinomy of evil, so there can be no evil without its antinomy, or antithesis—good. The existence of one implies the existence of the other; and, conversely, the non-existence of the latter would imply the non-existence of the former. It is from this basis that Lehi reached the conclusion that either his doctrine of antinomies, or the existence of opposites, is true, or else there are no existences. That is to say—to use his own words—“If ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there be no happiness. And if there be no righteousness, nor happiness, there be no punishment nor misery. And if these things are not, there is no God; and if there is no God, we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon: wherefore, all things must have vanished away.”†

But as things have not vanished away, as there are real existences, the whole series of things for which he contends are verities. “For there is a God,” he declares, “and he hath created all things, both the heavens and the earth, and all things that in them is; both things to act and things to be acted upon.”‡

After arriving at this conclusion, Lehi, proceeding from the general to the particular, deals with the introduction of this universal antinomy into our world as follows:

To bring about his [God's] eternal purposes in the end of man, after he had created our first parents, \* \* \* \* it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter; wherefore the Lord God gave unto man that he should act for himself. Wherefore man could not act for himself, save it should be that he was enticed by

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\* II Nephi 2: 11.

† II Nephi 2: 13.

‡ Ibid 2: 14.



the one or the other.\* And I, Lehi, according to the things which I have read, must needs suppose, that an angel of God, according to that which is written, had fallen from heaven; wherefore he became a devil, having sought that which was evil before God. And because he had fallen from heaven, and had become miserable for ever, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies; wherefore he said, Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil. And after Adam and Eve had partaken of the forbidden fruit, they were driven out of the garden of Eden, to till the earth. And they have brought forth children; yea even the family of all the earth.†

Then follows Lehi's treatise upon the reason of the fall, and the purpose of man's existence.

#### THE AGENCY OF MAN—THE ATONEMENT.

Closely allied with the existence of evil is the doctrine of man's agency, and his relationship to good and evil, under the plan of salvation.

Respecting the agency of man, the Book of Mormon is quite pronounced as to the fact of it.. "The Lord God gave unto man

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\* On such a proposition Dr. Jacob Cooper, of Rutgers College at the head of an article on "Theodicy," (the justification of the divine providence by the attempt to reconcile the existence of evil with the goodness and sovereignty of God), says (August, 1903), "There must be an alternative to any line of conduct, in order to give it a moral quality. We have to deal with, not an imaginary, but a real world; not with a state of things wholly different from those by which character is developed. If there are to be such qualities as righteousness, virtue, merit, as the result of good action, there must be a condition by which these things are possible. And this can only be where there is an alternative which may be embraced by a free choice. If the work of man on earth is to build up character, if his experience is disciplinary, by which he constantly becomes better fitted for greater good and a wider sphere of action, then he must have the responsibility of choosing for himself a course different from one which appeals to the lower qualities in his nature."

† II Nephi 2: 15-20.

that he should act for himself," is the declaration of Lehi in one of the passages under consideration a moment since; and again, "Men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself."\*

Another Nephite prophet is represented as saying:

I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men according to their wills; whether they be unto salvation or unto destruction.

The doctrine of the free agency of man could scarcely be more strongly set forth than it is in these passages.

The atonement, its effects and operation, is dealt with at length in II Nephi 2, and in Alma 41 and 42. According to the doctrine there set down, the effect of Adam's transgression was to destroy the harmony of the world. Man, as a consequence of his fall, was banished from the presence of God, and made subject also to a temporal death—the separation of the spirit and body—which conditions would have remained eternally fixed, the nature of inexorable law—"called the justice of God"—admitting of nothing less. But this was justice untempered by mercy: "And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence."† But mercy must in some way be made to reach man, and that without destroying justice:‡ "And now the plan of mercy could not be brought about except an atonement should be made: therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to

\* II Nephi 2: 27.

† Alma 42: 14.

‡ Alma 42: 13, "Now the work of justice could not be destroyed; if so, God would cease to be God."

appease the demands of justice, that God might be a perfect, just God, and a merciful God also.”\*

The atonement brings to pass “the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God.”† In other words, the atonement redeems men from the effects of Adam’s moral transgression; and also brings the element of mercy‡ into God’s moral economy respecting man’s earth-life. That is to say, the atonement frees man from the consequences of Adam’s transgression: leaves him free to choose good or evil—both of which are in the world—as he shall elect; but he is responsible for the consequences of that individual choice,§ which is only another way of saying that man is responsible for his own sins. Still, under the operation of mercy, which has been brought into this world’s moral economy through the atonement of Christ, man may obtain forgiveness of sin through repentance; for mercy claimeth the penitent.”|| “A law is given, and a punishment affixed, but a repentance [is] granted; which repentance mercy claimeth; otherwise justice claimeth the creature and executeth the law, and the law inflicteth the punishment.”\*\*

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\* Alma 42: 15.

† Alma 42: 23.

‡ Mercy claimeth the penitent, and mercy cometh because of the atonement. (Ibid.)

§ “And because they (men) are redeemed from the fall, they have become free forever, knowing good from evil; to act for themselves, and not to be acted upon, save it be by the punishment of the law at the great and last day.” (II Nephi 2: 26.)

|| Alma 42: 23.

\*\* Ibid 22.

(CONCLUDED IN OCTOBER NUMBER.)

## HYMN.

*(For the Improvement Era.)*

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Come let us all, in what we do,  
Perfection's standard hold in view!  
In all things humble be and meek,  
Eternal blessings ever seek!  
So act in life that constantly  
Through Christ we're blessed eternally!  
With zeal perform God's holy will,  
Achievement's mission to fulfill!

As children, to our Father cling,  
Who is the great Creator, King;  
Who rules, with Son and Holy Ghost,  
Surrounded by the heavenly host.  
Let us on earth his laws obey,  
In what we do, and act and say;  
O, let us live a holy life,  
Indulging not in sin and strife!—

Let us not love ourselves alone,  
But fellow-men in ev'ry zone;  
But first and foremost, love the Lord,  
And live according to His word.  
Should we his wise commandments heed  
In life, we surely shall succeed;  
For as we strive to wisely live,  
So shall the Lord his blessings give.

## CHORUS.

Come, let us worship God above,  
And to all men extend our love;  
With earnestness in what we do,  
Perfection's standard hold in view!

NIELS F. GREEN.



# A MOTHER'S LETTERS TO HER MISSIONARY SON.

EDITED BY SUSAN YOUNG GATES.

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## VII.—WOMEN IN THE BRANCH.

*My Dear Son Daniel:*—It is nearly three months since I wrote your last letter. I have been quite ill for some time, as you know, and I am only just beginning to feel like myself again. How many letters I have written you in my mind, in the long weeks which have passed. I have kept all your dear letters under my pillow, and worn them threadbare with much handling. I can never tell you the happiness I find in reading your quotations from the scriptures, and in noting the little preachments which my dear boy Daniel gives to his younger brothers, and even to his older yet more frolicsome sisters; this all is a dear delight to your mother's heart.

I can see that you are gradually absorbing the very spirit of your mission, and when you tell me that you are out late and early tracting and holding cottage meetings, I am transported with joy over your work. If you never have the pleasure of converting one soul, you will still have labored with sufficient zeal to get the foundations of your own future salvation.

In and through all of your letters, however, I can read the genuine sorrow which you feel because your former sweetheart Mattie has chosen to provide herself with another lover. You know how highly I have valued Mattie, as a girl. She is pretty, she is bright, and superior in every way, but I have learned, through her jesting remarks to one of your sisters, some things which greatly surprise me. That a young girl should permit some

innocent familiarity to the young man whom she is expecting to marry, shortly, is not in my eyes a cause for great censure; but when a girl permits young men whom she never expects to marry to caress her, and to put their arms about her, there is something radically wrong in the girl herself, or in the training which she has had. I can talk to you quite plainly, on this subject, for men, from the days of Adam to the present day, have always been quite aware of what familiarity between the sexes means to them, and what it leads to. Girls, like their Mother Eve, are always deceived, and always found, as the Bible puts it,—in transgression; that is, they are deceived as to the real meaning of their action and emotions, they commit sin with their eyes shut, as a rule; unless a girl is taught wisely by her mother, or unwisely through wicked theatres, wicked novels, and wicked associates, she is in a state of ignorance, therefore innocence. When a girl has not properly been taught, I say, she goes blindly forward into familiarity with the opposite sex; drifting farther and farther until, perhaps, her own ruin is accomplished. A young man knows quite well what a kiss from a girl means to him. But I charge you to believe that the majority of girls are utterly ignorant of that natural and, to a man, apparent fact. I do not want you to think that Mattie's confessed freedom with boys marks her as either silly or vicious. It is foolishness, true, but it is not as it would be in your case, or in the case of any well taught young man. It is a sinful thing for you, a foolish thing for her; so much for that.

And now, let me speak of another side of this question, there is certainly a belongingness between men and women in this life and the life to come. President John Taylor, in the days of the Prophet, taught this principle, and the prophets and apostles, since then, have accepted and taught this doctrine. The Prophet Joseph Smith saw in a vision the women who were to be his wives. And President Taylor tells us in his *Letter to a Lady*, that we made our covenants with each other as to marriage and parentage before we came to this earth. That being true, you are under an eternal covenant to become the husband of the young woman who will be your true mate, and, surely, you do not want any other, no matter how lovely or desirable she may be. There are some women, as there are men, who possess great magnetism, a quality which par-

takes of both physical and spiritual traits; such people are magnets, and draw to themselves the admiration and, perhaps, esteem of those with whom they come in contact. If such persons use that magnetic attraction willfully and maliciously, they become a danger and a menace to society. But it is obvious that they could not marry all the people who are thus attracted to them. You want the girl that belongs to you, and no other.

This matter of sex attraction is natural and innocent, and as necessary as any appetite of the human being. You eat that the component parts of your body may be consistently renewed with material to keep your organism and life in good condition. You drink for the same purpose; sleep is required to carry on the process of repairing the waste tissues of the body. If you did not have a strong appetite and an insatiable desire for food, you would not bother to eat; who, as a man, would take the trouble to procure food, and what women of the household would take the pains to prepare food, if all did not get ravenously hungry? If you did not get sleepy, would you ever go to bed?

In just the same way, mortal men and women have been provided with tastes and appetites to meet, mingle and marry, and then reproduce the species. God has made the two strongest impulses or laws in the human soul to be self-preservation and the reproduction of life; therefore, you have a natural hunger for food, a craving for sleep, and likewise a desire to mingle and associate with the opposite sex. But you must not gormandize your food, or you will disease your body, and finally destroy it. You must eat lawful things at lawful times, and in lawful quantities; so, too, you must meet your girl friends at lawful places, under lawful conditions, and must guard your actions so as to keep time to the laws of your own being.

I have said all this that I might prepare the way for speaking to you, in relation to your behavior towards the women in your branch. It is perfectly natural that your attention should be attracted to the good young women who are converts, in the town wherein you labor, and in fact that you should naturally be attracted to all women whether good or bad. I think I detect an especial danger to you from two sources; first, there would be a little proud recklessness begotten through Mattie's treatment of

you; and, second, you are away from all the sympathy of your mother and sisters, and the innocent home opportunities for mingling with the opposite sex. You find yourself surrounded by women, both young and old, who look upon an elder from Zion as a secondary angel. Your endeavor to carry yourself as a gentleman, your natural intelligence, heightened as it is by the spirit of the gospel, and your humility in meeting even the poorest and lowest on an equal plane, give you and all Utah elders an attractiveness which is not at all to be wondered at. The young women, both in England and other parts of Europe, are immediately fascinated, as it were, with the clean, strong, intelligent young elders from America. And oh, I want you to remember that all these great advantages may prove the deadliest snares to your own feet, and to the innocent feet of the young girls around you. My son, my son! Come not home tainted with the breath of dishonor. Do not disgrace yourself, or those you love at home. What is death; what is disease; what is poverty, toil, or struggle? These are blessings indeed, although we sometimes call them trials, but oh, when the\**soul* is darkened or weakened through the least taint of sexual sin, then, indeed, your parents shall mourn, and loved ones weep. Oh, Daniel, my boy! shun this terrible temptation more than you would the plague of leprosy.

And now, let me put away from me the vision of such a calamity and talk with you practically, on this matter, as has been your mother's custom.

What can you do to avert this temptation? Will prayers save you altogether? They will not. For I have seen girls and boys, in this Church, go down to destruction while yet praying, daily, to be delivered from sin. You may say such prayers were not from the heart, but they were heart-felt cries from a tortured soul. Will keeping the word of wisdom save you from this sin? No, indeed. Although it does much to help, both because of the absence of stimulants in your body, and because of the power of self-control which is given through keeping that law. Will keeping the law of tithing prevent you from falling in this sin? No, indeed. More than one man who pays tithing has fallen into this sin. Will keeping the Sabbath day holy, or being obedient to authority, or any one principle in the Church, save you from this sin? I think not.



No one principle is, and, perhaps, no two principles are, a complete safeguard against this temptation. It is a most insidious, subtle, and deadly temptation, which assails the human soul, and steals through the glance of the eye, the clasp of the hand, the flutter of a skirt, the written words upon a page, and through every sense of the human body. Music, art, poetry, all can be made deadly assailants of the soul's purity. Remember the admonition of President Brigham Young, "Never try to fight the devil on his own ground." Keep on your own. It will be hard enough to resist him when he seeks you. Don't hunt him up. Keep away from girls in the branch, who seem inclined to be fond of you, no matter what they may say, and no matter what your own kindness of heart may prompt you to do; sternly avoid all association with susceptible women, in your branch. Be civil, be courteous always, but never permit yourself to even walk a block with such women. No man ever converted a woman to the gospel of Christ through first "sparking" her. Remember that the personal attraction you feel, and that which they feel, is primarily only a physical hunger for a physical gratification. They are not in love with you, and you are not with them, but a far greater complication will arise, and, perhaps, sin follow, if you are not very careful. Listen to the teachings which will be poured into your ears by the President of the mission, and his co-workers. These men have had experience, and they see your danger, far more clearly than you do. Do not think you are alone in your possible temptations, for all Europe, and the whole world, is filled with men who are struggling against the very temptation which assails you.

I shall not have to warn you about exercising charity for the man or woman in your branch who may have fallen a victim to this sin. You are too virtuous yourself to have any narrow conception of virtue in others, and let me add this one thought, in connection with this subject: it is the nature of this sin to produce a recklessness in the man who commits it, and an apathy and darkness of spiritual vision soon follow. The spirit of repentance may take hold of a man, but, alas, repentance in all such cases is too rare—but with repentance is a natural feeling of discouragement which accompanies the first gleam of hope and self-control. Bitter fears, doubts and reproaches, mingle constantly with the faith which

prompts a sinning soul to trust in God and to rise above sin. Dear son, be ready at once with encouragement, if you meet such a soul, and help him to get the pure heaven-born confidence which inspires still to hope, still to trust, and still to labor on. A lifted brow, a scornful glance, has sent more than one soul, who has found for a time a footing on God's sweet earth, whirling back into hell. Never confuse encouragement for the sinner with tolerance for the sin. Rebuke sin, hate it, shun it, but love the sinner, encourage him in all things, and teach him to look upon sin as you and God would view it.

If keeping no one law will prevent you from falling into this sin, what will do so? Keeping them all! Each law brings its own reward, and all of them produces a purity and a virtue of character which makes surely for Godliness. Go to God with these difficulties, talk to him as you would to your own father, aye, and to your own mother. Tell him in your prayers every thing that you would scarcely tell yourself. Do not think because he knows it all that you can neglect telling your side of the case to him; the request which you actually make, the explanation which you actually give, will bring an actual answer. There is a power in an explained, worded prayer, which never comes through mere wishing or desiring a thing. Talk it out fully, and frankly, with your Father in heaven. This was the advice given by President Brigham Young to his son, Brigham, when he went on his first mission.

And now, I am very tired, and must close by telling you that with love, I am

YOUR MOTHER.

Salt Lake City, Utah.

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#### GOOD ADVICE.

Have a good time, but never let fun degenerate into license.

Have a kind word and a cheery, encouraging smile for everyone.

Learn to control yourself under the most trying circumstances.

Be respectful to women, and chivalrous in your attitude toward them.

Meet trouble like a man, and cheerfully endure what you can't cure.—*Selected.*

## AN INCIDENT OF EVERY-DAY LIFE.

BY EDWARD H. ANDERSON.

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Another death at the hospital! The nurse said it was James L. Peck.\* He came from somewhere out near Mill Creek, but no one seemed to know much about him. He was not old, and though he had been sick for months, and in the hospital for some weeks, he was one of the patients that did not himself expect to pass away.

For want of better connections, an undertaker was 'phoned for, and, with an eye to business, he communicated with the United States Surveyor General, in whose service, it was learned, Peck had been engaged for over nine years, until he was taken so sick, in October, 1904, that he had been compelled to ask for a leave of absence. This was granted, without pay, and extended, two or three times, by the Commissioner of the General land office. The last extension was to expire July 31, 1905.

"No; The government does not provide for the burial of its employees, in case of death," said the officer to the undertaker. "We have helped individually in some cases, but it will not

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\* James L. Peck, civil engineer and draughtsman, born in Pennsylvania, March 25, 1850, died after a lingering sickness, at the Latter-day Saints Hospital, Salt Lake City, June 19, 1905. He entered the Government civil service, and was engaged October 14, 1895, in the office of the United States Surveyor General for Utah, then under General George W. Snow. He remained in the service under Generals Blair and Anderson, until his death. From his savings he had purchased a little home and farm near Mill Creek, Salt Lake county, which his family now own.

be necessary in this case, for he had property enough for that."

On several occasions, when friends from the office had visited him, Peck had expressed the hope that on the expiration of his leave he would be back at his desk again. He was an engineer of splendid ability. Until his sickness began to wear on him, none were brighter. When the plats bore his initials, there was no need for the chief to worry further about the calculations,—the areas were perfect, if J. L. P. was marked thereon.

"Peck is dead." "Peck is dead," flew from 'phone to 'phone, on the night of July 19, 1905. First to the chief clerk, then to all the clerks who could be reached. "He died at the hospital, this afternoon, and will be buried tomorrow afternoon at 2 o'clock. Poor Peck, he is better off!"

Promptly at two, at the funeral chapel, a little company had gathered to pay their last respects. Ten of the nineteen present were from the office. The wife and three children were present. The bishop had been asked to conduct the service, but there were no singers, and in fifteen minutes it was all over; for little was known of him who lay dead, and there was not much to say. His work, his toil, his devotion to duty, were mostly hidden in the government township plats.

Six of his fellow clerks carried the casket to the hearse. Several little hand bouquets of flowers, and a wreath of white carnations, inscribed, "From friends in the office," lay upon it; then the hearse and the family carriage set off to the cemetery at a rapid gait. People looked up from the busy street and said: "Somebody dead!" and passed on about their tasks unmoved.

The cemetery lies upon the hillsides, northeast of the city, overlooking the whole green valley. There are lovely lawns and flower-beds, at the entrance. There are green lots, marble headstones, costly monuments, trees and foliage, but this procession bore up, and up, until the scorched mountain areas lay all about—still up the barren hills. There are only single-grave lots here; long rows of wooden headboards stretch up in tiers, separated only by narrow, sunburned spaces where the June-grass lies scorched of the sun, and the gray sage tells its tale of thirst.



At length, at the extreme end of one of these tiers, the panting horses halt. The open grave is ready. The casket is taken by four office friends from the hearse. The flowers are laid aside, revealing the word "Father," in shining letters, on the casket lid. Then the four friends let down the sealed wooden box into parched mother earth, amid the children's and the widow's sobs and tears.

A friend is asked to pray: "We dedicate, O God, this grave, as the resting place of our friend and fellow workman. May his body rest in peace; may this place be sacred to his name and memory; may he arise with the just on the resurrection day, in Jesus' name. Amen."

While the workmen, in seeming lack of both sentiment and feeling, shovel the earth into the open grave, I turn to read the names on the line of wooden headboards.

Here is one on whose spot of earth the flowers are scarcely faded, whose grave is trodden upon by the friends who show respect to his nearest neighbor! Whose name? Joseph H. Ward!\*

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\*Joseph Harvey Ward, missionary, teacher, poet, printer; son of George and Huldah Hicks Ward, born near London, Ontario, Canada, August 16, 1842; died in Salt Lake City, Utah, July 15, 1905. He joined the Church of Jesus Christ of Latter-day Saints in May or June, 1873, and came to Utah in 1876. In 1880-1 he performed a mission to Ontario, Michigan and Ohio. He baptized nine persons, among them his mother. In 1888, he left for a mission to Europe, traveling in Great Britain, Germany and Switzerland. It was here he learned the German language. He wrote frequently for the *Deseret News* and on his return published *The Hand of Providence*, *Gospel Philosophy*, and *Ballads of Life*, writing also for the *Juvenile Instructor*. Since 1897, he has frequently contributed short articles for the IMPROVEMENT ERA. He founded, and for sixteen years edited and published, the only German paper in Utah, *The Salt Lake City Beobachter*, a weekly German organ for the American Rocky Mountain region, under the motto "Prove all things; hold fast that which is good." He struggled hard to maintain his publication, did much good with it, but was poorly repaid. When he died, the simply equipped plant—the cases, type, and forms—was all he owned. He was a man of blunt speech, possessed a bright intellect, was somewhat erratic in action and judgment, but had a keen appreciation of the poetic, and was true as steel to the faith.

editor, publisher, author, poet, only five days dead! And so he lies here!

Only Sunday last, and perhaps ten thousand children sang the words of his songs; and the organs of a hundred Sabbath Schools will peal forth, next Sunday, in memory of the pioneers, his "Utah, the Queen of the West." *And he lies here!*

So quickly are we ready to return? But before the door of the carriage closed, standing with these thoughts in my mind, I grasped a clear and full glimpse of the scene about me. The salt sea, shining in the hot sun of the west; the cool canyons of the Wasatch; the gray, barren, rough pinnacles of the majestic Cottonwoods; the Jordan, winding its sluggish way to the lake; the city, a thousand feet below, hidden in the shade of its ten thousand trees, with its people's pleasures, struggles, ambitions, and schemes! After all, what could be more appropriate and beautiful than a final heritage here, overlooking these scenes?

And here, and so, rest my friends, the engineer and the poet! As in life they modestly towered over many, so in death they sleep above us all. Strangers in life; in death, neighbors, their narrow homes side by side!

One of the clerks turned and said: "Of what use is effort and struggle for knowledge and ability, with such an end?"

And well may one ask: "Shall the house of talent, the temple of keen and educated intellect and great ability, so end, and rest unrecognized, neglected and forgotten?"

But it is only seeming neglect and forgetfulness. I have hope of everlasting life. The personal earth-struggle which ripens the soul with rich experience is recompense even for such an end: for grass, and trees, and lawns, and flowers, and costly monuments, and stately pomp, and weeping multitudes, in their turn, shall pass away; but the rich scholarship of the soul lives on with it forever.

The carriage rolled quickly down the slopes, and we were soon lost in the city's crowds, rush and routine.

Salt Lake City, Utah.

## BY GRACE ARE YE SAVED.

BY FRED J. PACK, B. S. (M. E.), A. M.

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One of the chief tenets of the Church of Jesus Christ of Latter-day Saints is that good works are essential to salvation. While this doctrine may not be diametrically opposed to the orthodox idea of "saving by grace," it is sufficiently so that, whenever it is taught, it invariably brings forth a great deal of opposition. The doctrine of justification by faith alone would permit the vilest sinner to enter the Kingdom of God upon one condition,—that he simply believe that Jesus is the Christ. This is evidenced nearly every day in the confession of convicted criminals. We do not believe, however, that there is no salvation for such, but we do claim that it is impossible for them to go direct to the Kingdom of God without first demonstrating that they are willing to keep the commandments of God. If faith alone were sufficient, Satan himself would be among those who are to be rewarded with salvation. For it is said that "the devils also believe, and tremble" (Jas. 2: 19).

The Savior taught that works are essential to salvation. He said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7: 21). "If ye love me, keep my commandments. \* \* \* \* He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14: 15, 21). In speaking of the justice of God's judgment, Paul says that he is a being "Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life" (Rom. 2: 6, 7). John's words are particu-

larly explicit upon this subject: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his words, in him is the love of God perfected: hereby know we that we are in him. He that saith that he abideth in him ought himself also to walk, even as he walked" (John 2: 3 6). The instructions of James are likewise easy to understand:—"What doth it profit, my brethren, though a man saith he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? \* \* \* \* \* Ye see then how that by works a man is justified, and not by faith alone" (James 2: 14-20, 24). Many other passages could be added to the ones already cited, but these are so explicit that no unbiassed person will call for others to prove the necessity of good works.

But now directly to the subject at hand. If so many of the people of the world believe in the sufficiency of faith alone, how do they support their position? They very often quote the following from Paul, "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2: 8, 9). This passage has proved a stumbling block to some. A hasty consideration of it may give one the impression that there is a disagreement between it and some others already quoted. For instance, James says, "Ye see then how that by works a man is justified, and not by faith alone," while Paul says, "Not by works, lest any man should boast."

In order to get an explanation for this apparent contradiction, let us approach the matter from another direction. Suppose that we ask ourselves the question, Have we any inherent power to save ourselves, no matter how pure our lives may be? This will doubt-



less be answered in the negative. If, then, we cannot save ourselves by good works, will the doctrine of the necessity of works hold? On the other hand, who is it that rewards individuals with salvation? To this we all answer that God alone can save. Now, then, is it not a correct opinion to hold that it is through the grace of God that we are to be saved, and that we cannot save ourselves? There appears to be but one answer: yes. How, then, about the doctrine of works? A simple illustration will make the matter clear:

Nearly all of the large universities have the custom of awarding scholarships and fellowships to a limited number of students each year. These are sought for very earnestly, because, in addition to their possession being a great honor, they carry with them sufficient money to aid the student materially in his work. It is well understood at all these institutions that the award of such an honor is absolutely a free gift. No student has any claim whatever for one of them, and, further, no matter how hard the student may work to obtain one of these prizes, they still remain a free gift from the institution.

But who are the students who receive these honors? Are they the ones who sit idly by, and simply believe that in the due course of time that they themselves will receive such, or are they the ones who apply diligently, and thus prove to those in charge that they are worthy, and that the honor will not be misplaced when given to them? Yes; the universities are so careful, in regard to this matter, that they have councils who select from all the applicants the ones who are particularly prepared for the enjoyment and appreciation of the honor. The bright hard-working student who labors from early morning until late at night is always recognized; the idler, never. The faith of the latter may be just as strong as that of the former, but a special preparation, based on toil and determination, is a prerequisite for the reception of this great blessing. And now let us ask the question, Does the honor come as a free gift? It certainly does. Are good works essential to the reception of such? Without question. If there is doubt in the mind of any one as to the correctness of this answer, let him go to one of these institutions and seek such a fellowship: his grief and disappointment will soon convince him.

Now back to the subject of salvation in the Kingdom of God. Eternal glory will surely come about through the grace and love of God,—a free gift; but, like the awarding council at the university, God will never place a premium upon idleness. His rewards will go to those who keep his commandments. Therefore, the Latter-day Saints teach that it is absolutely imperative for all who expect to enter the glory of God to keep his commandments, and thus prepare themselves for the reception of eternal life in the Kingdom of Heaven. “Ye see, then, how that by works a man is justified, and not by faith alone.” In the awarding of the university fellowships, the council obtains all available information concerning the preparation of the applicants, and awards the prizes accordingly. At the final judgment, God will have a complete record of our entire lives, and from that record we are to be judged and rewarded. Describing that eventful time, John says, “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things that were written in the books, according to their works.” (Rev. 20:12).

Woods Cross, Utah.

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### GOOD FOR BOYS.

Believe in the brotherhood of man, and recognize no class distinctions.

Do not be self-opinionated, but listen with deference to the opinions of others.

Never utter witticisms at the risk of giving pain or hurting someone's feelings.

Be ambitious and energetic, but never benefit yourself at the expense of another.

Be as courteous and agreeable to your inferiors as you are to your equals and superiors.

Do not bore people by telling them long, tedious stories, or by continually dilating on your own affairs.—*Selected.*

## THE LOYAL ROAD.

BY LOU LEWIS.

### I.

"Where's Janey?"

It was the first time Bert had not been greeted by that merry little girl.

Mrs. Denning looked up from her quilt-patching, and answered the boy who had just entered.

"She's gone to Brother Redding's to help with their house-work. She's going to work with them until school starts. It will help us to buy her winter clothes.

"Will she stay there nights?"

Bert remained at the door resting on his umbrella.

"No, she'll come home nights."

"Is she coming tonight?"

"Yes."

"She can't come alone a dark, rainy night like this. I'll go get her. Where are her overshoes?"

Mrs. Denning went to a small clothes closet and rumaged among a lot of old shoes, at length presenting a pair of overshoes large enough for a girl of thirteen.

"Your father has been quite ill today," said she, as Bert placed a shoe in each pocket.

"His old trouble?" asked Bert.

"Yes; but the rheumatism seems centered near his heart and causes him dreadful pain at times."

Bert stepped out into the night and spatted along the sidewalk till he reached a massive stone building that belonged to Lawyer Redding.

"If it were anybody else except Lawyer Redding's, I wouldn't let her," thought Bert, as if he were sole dictator of his sister's pursuits and occupations. Then he knocked gently at the door.

"Hello, Bert! Come in." Carl Redding stood in the hallway. Carl was a bit younger than Bert, and had sat next to him at school.

"I just come for Janey," Bert replied, "father is ill, so I must hurry back."

Carl held the lamp, and watched Janey's brother slip the overshoes onto Janey's small feet, take from his pocket a silk handkerchief and tie it around her neck, with all the care of a lover, and finally take off his own coat and button it over her shoulders.

"You'll be back in the morning?" asked Carl, before closing the door.

"Yes," Janey answered, "good night."

\* \* \* \*

"There's something in that little chap," remarked Mr. Redding when Carl returned to the sitting room, "his sister tells me he has earned almost enough this summer to put him through his first year at the University."

"He's a hummer to work," said Carl, and then continued his reading.

"Father," said he at length, his eyes brightening with sudden ambition, "may I go to Cornell, when I finish my course at the University?"

His father looked pleased.

"You may have all the education you wish," answered the lawyer, "only whatever you do or become, be loyal to your people, your religion, and your God. For I tell you when a young man scorns the holy faith of his parents, he is apt to lose that feeling of veneration for virtue, truth and duty; and without the support that comes from a feeling of responsibility of noble action, there is no telling where he will end."

"I don't think I shall ever lose that feeling, father," was Carl's only reply.



And during his entire course at the University, he seemed not to lack that spirit of respect, and reverence and faith, that was even more noticeable in his favorite companion, Bert Denning.

It was hard to tell which had the stronger mind; they seemed equal in most things; yet some thought that had Bert not been burdened with a morning route as carrier of the newspaper, his work at the University would have excelled that of Carl Redding.

Once, after a sleet-bedraggled morning, Bert was laid up for a day or two, and his little sister pleaded with him to give up his route and let her work until he finished his school.

"No!" exclaimed fever-eyed Bert, sitting up in his bed, "you're pretty, and smart, and talented, and I'm going to see that you become a cultured lady, good enough for the president of the United States. It's in you, little sister, and this route's not going to hurt me."

"No siree!" he continued to himself, after she had gone to school, neither mother nor sister of mine is going to drudge their sweet lives away so long as I can work, neither am I going to get my education at the expense of an invalid father."

Then he lay back on his pillow and dozed, with castles—his own creations—floating like a panorama before him.

"A little home with a lawn and flowers, and two thousand dollars a year to run it. That must be for father and mother and Janey," he thought. "A little ranch, with an orchard, bees, hay and some cattle. That must be as a sort of background to keep up a steady income. And then my own special work—some industry, perhaps—and the Church!"

Even now the music of the great organ trembled in his very veins, the sacred anthems rang sweetly in his ears, the comrades of his childhood arose before him as inspired men and lovely women. His Utah beamed like a star celestial. Rivulets were laughing with babbling mirth as they frolicked through velvety grasses and golden fields; and the sweet, low breeze from the mountains majestic, whispered of undiscovered treasures, and mysterious caves like palaces of emerald, sapphire and gold.

The entrance of his father roused him again. His father was very pale.

"Why, father, what is the matter?" inquired Bert.

"Another of my attacks." And Mr. Denning looked unspeakably discouraged.

That afternoon Bert dressed himself, in spite of the earnest request of his mother to be quiet, and helped her heat flannels for his father, and the patient stars of midnight found the three watching and working anxiously. Though morning came clear and beautiful, they saw no loveliness in the outward world, and within, the dull fire in the stove, neglected, died out. And Bert sat on the little cot with one arm around his widowed mother, the other supporting his weeping sister.

## II.

October's skillful touch had tinted all the leaves with crimson, gold and brown; and now the jealous winds were scattering them here and there, as their fancy chose.

Beyond the crimson of the trees lay a house of rich brown, half hidden among the vines, and there, with her beautiful sky-tinted eyes, eager with anticipation, stood a form Praxiteles might well have worshiped.

As Bert opened the gate, she, Janey Denning, ran down the walk to meet him.

"O, Bert, I've so much to tell you," she exclaimed.

"You don't need to tell me, Janey, I can guess it," replied her affectionate brother, taking the round face in his hands and looking into her drooping eyes.

"It's all right," he said, "Professor Welton will make you happy. But let's not think about it now, it makes me too lonesome. See what I have here."

They went to the hammock and read it. It was a letter from Carl Redding, something like this:—

*Dear Bert:*—Isn't it stimulating to find one's self in a fresh environment bristling with suggestions for work, and powerful in its appeal for masterful achievement?

Yes, I have had the good fortune to be chosen as assistant professor of psychology in Harvard, and shall soon be able to pay you the sum I owe you. I shall never forget the kind assistance you gave me at the time

of my father's financial shortage. Long may you live, and may your benevolent deeds bring the rewards they truly merit.

Your friend for aye,  
CARL REDDING.

"He has left me far behind him in an educational way. But, never mind, Janey, I vowed that you and mother should be made happy and comfortable, and I guess that is about as good as having the education myself, and I'm not so full of ignorance that I cannot be saved, quite, am I, Janey?"

Janey laughed. "You ignorant, Bert? The idea! I believe we learn a great many things and call it knowledge when it is not. The main thing, after all, is a pure, virtuous, exalted life, devoted to deeds of righteousness in the service of God, all the faculties quickened, and all the emotions alive with the noblest aspirations; and then, I think the soul is better prepared to grasp knowledge and truth with rapidity. One's main object should be to keep the soul untarnished here, and to give it free action in the realm of right. You have done that. Since father's death, think of what you have accomplished. You have built us a home, furnished it, kept me in school, climbed in the sugar industry until they have made you manager. You have lifted the mortgage from the homes of three widows, you have helped five missionaries by supplying the needs of their families, in their absence; you have helped Carl and others through college. Besides, think of the work you have done for our beautiful Zion. A lack of the knowledge of a mathematical truth, or a scientific proposition, will never retard the progress of the soul which has been devoted to earnest Godliness here on earth, but this devotion will place the soul in a condition to advance the more rapidly. The true aim of all educative work is to obtain mental grasp. I am sure you have cultivated that power to a marked degree, Bert."

"How happy it makes me feel to hear you say it, Janey dear!"

### III.

Miss Carrol, musician of rare repute, walked rapidly toward the massive stone building which belonged to Lawyer Redding. Miss Carrol was never known to walk slowly. She carried with

her an enthusiasm and charm of manner that had won the admiration of emperors. Where duty called, she had never been known to fail. No wonder, in a cause like the one she now had in mind, she expected perfect success.

A maid admitted her into the well furnished parlor.

"It is Professor Carl Redding I wish to see," Miss Carrol explained.

Carl appeared, handsomely dressed.

"Ah! Miss Carrol, I was in hopes I would meet you again this summer. I haven't forgotten the very pleasant time we had in New York last Christmas when you honored me with your company at the Parcival. That was one of the few happy moments of my life."

"We did have a lovely time. But now I have come on business, very important business. We are going to give a grand entertainment for the benefit of the Mutual, and you are invited to give a lecture. We are also going to try to have some of Utah's most talented singers."

"Are you on the program, Miss Carrol?"

"Yes; I am to give some selections on the pipe organ."

"Are they to pay you anything for your work?"

"O, no! We are to do it for the benefit of the Mutual Improvement Association."

"It seems to me," Carl replied, "that it is asking too much of us. I could hardly spare the time myself. Besides, it seems to me that after we, I mean you as well, have spent so much to obtain what is so priceless to us, the Church workers ought not to expect us to give it to them without some remuneration. Now my public lectures have netted me nearly a thousand dollars a night."

"Of course," said Miss Carrol, "if you feel that way, I should not urge you to accept such an invitation. What shall I tell Mr. Denning?"

"Tell him I am busily engaged writing a book. Or, if you are going from here to Mr. Denning's, may I not accompany you, and save you the trouble of making any explanation at all?"

"I should much prefer you would," said Miss Carrol.

\* \* \* \*

Bert put down his pen, as he heard the gate click, and slipped on his coat, after glancing out at the window.



He and Redding met as brothers, though Bert felt a restraint that had not been there in his boyhood days.

Carl gradually led up to the proposition Miss Carrol had made, and expressed the same views he had expressed to Miss Carrol.

Bert Denning sat watching him, in quiet observation, and, when he was done, began, in a calm, easy tone:

"Last summer," he said, "I had reason to call on you. As I entered your house, I heard you singing in your room, your whole soul throbbing with patriotism, as I could feel. All I could hear was this:

"We honor thee, Cornell,  
We honor thee, Cornell,  
While the breezes blow  
And waters flow,  
We honor thee Cornell.

"And I wondered, then, if that same feeling of patriotism came over you when you thought of your people.

"At your graduation you told me that your class, by means of two grand balls, raised over five hundred dollars which you gave as an endowment to one of the science departments. You had already paid well for all the knowledge you had gained. You were willing to do this for the benefit of those coming after you.

"In a letter, not long ago, you wrote to me telling me it was the influence which the Church and its workers had had on you, in your youth, and the habits you had formed through such guidance, that had enabled you to appreciate your advantages, and to discern and grasp truth, both scientific and otherwise, more rapidly, and to achieve the things you have achieved. Are not the Church and her workers deserving of some share of honor? If her sons partake of the fruits of knowledge from every good source, that they might be prepared for diviner work, that her real, true beauties may find expression through minds prepared for stronger and more vivid light, are they not under obligations? Do you think that you will lose by giving to those whose advantages have been less than yours? Do you think that you will lose by striv-

ing to make the weaker members as strong in wisdom as you are? While you were enriching yourself, the Church workers were devoting their time to the welfare of the people. Your time is no better than theirs. Are you not under as much obligation to devote some of your time and talent to the Church as those who have not as much knowledge and ability as you? Or, because you know more, are you to contribute less in proportion?

"As you said in your letter, 'It is stimulating to find one's self in an environment bristling with suggestions for work, and powerful in its appeal for masterful achievement!' I have seen those suggestions around me in all the coming enterprises of our state. I have felt that powerful appeal, and felt it most strongly, as I looked into the faces of our young people, beaming with intelligence, full of undeveloped talent and genius, who look to us older ones for proper help, encouragement and guidance."

Carl rose from his chair.

"Enough!" he exclaimed. "You have won your case, Bert, you should have been a lawyer; you have missed your calling. You may count on me whenever you want assistance in the Mutual Improvement work."

He had grasped Bert's hand, and Bert knew he had found a loyal friend.

"I shall begin that lecture, at once, before I lose the spirit," said Carl.

"You'll be at the reception tonight?" enquired Bert.

"I shall, provided I may have the honor of Miss Carrol's company."

"Many thanks," replied Miss Carrol, the charming, "but Mr. Denning has the prior claim."

Salt Lake City, Utah.

## A DANGER SIGNAL.

---

When the old Mother Goose jingles fade from the mind  
With the folk-lore of childhood, forgotten, behind;  
When the high-chair and cradle are both laid away  
With the trinkets and toys of a bright yesterday;—  
When the Fauntleroy waist-coat is cast to one side  
With the Fauntleroy stockings that age has denied;  
When the trousers of manhood come down to the ends,—  
Then be wary and cautious in choosing your friends.

The embrace of a "friend" may be only a vise  
That would squeeze from your pockets the coveted price,—  
The amount that a stranger might dig from a slot.  
(The hand of true friendship can never be bought.)  
The counterfeit dollar is made to deceive;  
The fakir talks friendship to have you believe;  
When you've money to burn, or to give, or to spend,  
You'll be never alone, you'll be always a "friend."

Don't think that the world is your neighbor's back yard,  
Where but babes toddle 'round, while the mother stands guard;  
Where they play in the garden with babyhood's glee,  
And sail their toy-ships in the mud-puddle sea;  
The world has its garden, but, not like your own,  
It is wisdom to leave its sweet flowers alone.  
They are there to decoy the inquisitive eye;  
Don't partake of their fragrance, but pass them all by.

The plot has its honey-bees there, to be sure;  
But taste not the honey,—'tis made to allure.  
Delusion's sweet poison lurks under the hives;  
The gardener sees, but he only connives.

If Conscience sounds warning, give ear to her plea,  
With her argument, Virtue will always agree;  
When Vice stands before you, close tightly both eyes,  
Her modest "sheep's clothing" is but a disguise.

Loiter not down the path where the fruit dangles low,  
Where Enticement gives each ruddy cluster its glow.  
As the red light of Danger says, "Don't cross the line!"  
Let each crimson apple be known by its sign.  
As Beauty is only the depth of the skin,  
The eye never sees what the heart holds within.  
You may look on the fruit, until both eyes are sore;  
But staring, entranced, is not tasting the core.

Temptation is pleased when you gaze with delight;  
Each gaze brings you nearer to taking a bite.  
Mere tasting constructs the foundation to Vice,—  
Once tasted, 'tis easy to taste the fruit twice.  
The third or the fourth taste is easier still;  
( 'Tis easy to slide, once you've started down hill.)  
When you've eaten on, all unaware of your place,  
Repentance's flash-light portrays your disgrace.

Don't think you can eat without paying a price,  
Temptation has many a clever device.  
When the past brings before you the demon Despair,  
Remorse ambles in with the whole bill of fare.  
The bill, once presented you, has to be paid;  
'Tis thus that the devil's own fortune is made.  
No third party knows what the balance may be;  
'Tis determined by Conscience, and not you nor me.

With its gardens and fountains, inviting and cool,  
The world is a schoolhouse, and life is a school.  
There's no written law charging fees or admission,  
But ere you've been through, you'll have paid your tuition.  
You'll find, above all, there are two things to learn:  
"Don't honor the dust from the price of the urn;"  
And, "If you would live a life free from all vice,  
Should you once taste by accident, never taste twice."

WALTER EMMETT.

## DO IT NOW.—BUT HOW?

BY SUSAN YOUNG GATES.

---

We sometimes see, over an office desk, the legend, "Do it now!" And instinctively we hurry up our talk or business with the busy individual we have interrupted, and hasten away, somewhat dizzy and faint from our interview with the human buzz-saw we have just left.

Americans are rushing and tearing, and running and plunging all over their own land, and in every other country on the globe. They take little time to eat or sleep, and as for such a thing as quiet contemplation, they know of it only as a dreary adjunct to various slow people in other nations.

Magazines are published to key up every individual who reads them into the highest pitch of the so-called strenuous life. To succeed we must rush, pound and tear.

This might be all right, if it were not for two things: first, such impetuosity wears rapidly on the human machine; and, second, there is no corresponding results from the over-zealous energy put forth. The steady-going European, and even the Oriental, "gets there" just as efficaciously and promptly as does the scurrying American.

There is one phase of this broad and many-sided subject that appeals directly to every woman, and that is, the necessity for concentration of energy. Nature works along the line of least resistance. She also conserves her energy, so that when an occasional burst of force is required, there is plenty of reserve power to draw upon.

The young man and woman of today, copying and even surpassing the bad examples of their parents and teachers, are living



up to the highest pressure possible for the body and mind to put forth. Such a course is necessarily dangerous, even suicidal. And yet, cries out the youth, what can be done? How can I avoid it?

The answer lies in a simple rule, observe nature, follow nature. Not perverted nature, but wholesome, sweet, unhurrying nature. Nature, who is never idle, never over-crowded, always quietly, methodically at work, even when she rests. For rest of one part of nature is but a sign of increased activity in some other part.

To return for one restful moment to other nations, it is a delight to travel in Europe where the slow bus crawls along the crowded but not scurrying streets; so comfortably slow is it that even a woman may get out or in without serious danger, as it trundles along. Europeans live with their thoughts, not with their nerves.

It is not the purpose of this screed to decry activity, industry and progressiveness; it is rather to ask of nature how best that activity and industry may be used.

First, then, let us lay down two propositions:

Every human soul has its physical, mental and spiritual limitations.

Second, in order to develop nature's gifts and powers to the highest point, the individual must choose nature's way, and work along the line of least resistance.

Granting, then, that all persons have their limitations, that is, they can do so much and no more, it must also be remembered that the limitations of the mental and physical powers can be increased or decreased up to a certain point. But even then, there remain such inflexible limits as time, space and human capacity.

Wise is the young man and woman who recognizes early that they have just so many hours in a day, and just so much vital capital, or bodily strength, in their physical or mental bank with which to fill that day.

As to what the youth will do with this time and this strength, we do not inquire. But how properly to adjust his time, to apportion his strength, this let us consider. In other words, it is not intended to inquire whether a youth studies or works, teaches, writes, washes dishes, makes dresses, plows, builds, talks or thinks;

but how he does these things—the method in which his life's work is done, this is our present concern.

It is easy to talk to most men about method in work; for society has, in its own defense, established well defined rules and regulations for the conduct of business life. Men go to the farm, to the shop, and to the office, at quite regular hours; they necessarily eat at quite regular hours. If it were not so, all social and business life would be in chaos, and confusion would stop the wheels of life and its activities. So that men usually live more or less under the rule of method and of a well defined business system. But even they do not appreciate half the value of this which we call method.

While women—alas, women, are driven to sheer distraction by their endeavor to essay every possible mental and physical thing in the interim of meals and bed time. The development of the strenuous life, and the sudden evolution of women from a prisoner in the home to a wild, free bird of passage, have reduced her to a nervous and physical wreck.

It would not be wise nor just to advise men to give up their extreme modern activity, nor to tell women to go back into the home and not to come forth again into any public labor; but there are some things all may learn, and do, to better this seemingly helpless and hopeless condition.

It is nonsense to tell a person not to fret, if he is surrounded by circumstances over which he has never exercised the least control.

No one thing so conduces to that most desirable condition of self-poise, as order in life, system in business, and method in work.

My dear old Yankee grandmother used to tell of people who were tired to death at night, and they had done nothing all day but jump up and down in a bucket and "holler."

Most people are more often "tired to death" because of the unusual cares, the unusual worries, than because of any amount of regular heavy work.

A man would want to drop with weariness if he attempted to carry a thirty pound baby a block, but his slender, delicate wife can lift and tug that baby twenty hours out of the twenty-four. She began the lifting process when the baby was an infant. If

we begin with our burden or work, when it is small, and go steadily and regularly forward, it is amazing the amount we can do or carry, in the end.

It is the one who never knows what his day's work will be, where it will begin nor where it will end, who breaks down quickest. Likewise the one who has little or nothing to do, naturally loses strength, force and energy.

But if method is desirable, how acquire it? And what are its constituent parts?

First and most important, method rests on the deep, broad foundation of habit.

If a person rise at six every morning, it soon is the easiest thing in the world to awaken and arise at that hour. But if rising is a matter of chance and irregularity, it requires alarm clocks to rouse one at six.

The modern housekeeper suffers the most severely from the modern mode of life. The style and food of princes, in old days, is demanded of the modern, work-a-day woman of today, if she hopes to keep anywhere within calling distance of the "swim" and the "club." Her grandmother, good soul, troubled her head very little with the *menu* for her daily meals, for they were all alike. Monday saw Sunday's food warmed over, Tuesday was the day for fowl, Wednesday's ironing cooked the boiled dinner, Thursday brought mutton, Friday, fish, and Saturday, baked beans.

If housekeepers knew the value of having a regular diet, changed regularly, served regularly, and all committed to habit, then women would soon get time and strength for mental pursuit and wider culture.

The sub-consciousness of the brain takes charge of an act that becomes habitual, and the weary nerves need trouble with that detail no longer.

The business man at his desk, whose work has been laid out in a routine, receives the least possible jar to his nerves or strength through his daily regular task. No matter how heavy it may be, he works along the line of least resistance.

The youth who begins life on the farm or in the shop will find he has a-third more time, and two-thirds more strength, at the end of a week, if he has carefully arranged his work to fall into a

system; not planning one day's work at a time, but one week's work, a year's work, carefully laid out ahead, and arranged so that it is methodical, modifying and varying his work slightly as time or circumstances may require, but adhering steadily to a routine. Working with hoe or with hammer, at certain hours; rising, retiring and eating, regularly. Then, too, setting aside his rare spare time in the evenings to certain duties, studies, and pleasures; he will have to force himself to do this, at first, but later, it will come easy and without friction to nerves or brain.

Young people at school, and later in offices, usually have their time well planned for them; and this is excellent life-discipline. But girls at home, boys on the farm, and on ranches, all these must exert a noble effort to put method into their lives.

No one is too old to learn, to change habits, nor to drop faults. No matter what psychologists say, experience has proved that age is a limit which every individual fixes or moves forward or backward to suit himself. The man who talks and thinks of age, disease, or weakness, is opening wide the door of his soul, and inviting that disability to take up its abode within.

The man with a fluctuating business, with varied public duties, is more apt to become a prey to disorderly habits in business than the day laborer. All the more need for him to exercise his intelligence in bringing order out of chaos. The young mother in the home cannot hope to carry forward her increasing duties and obligations, unless she has a certain time and place wherein to attend to each daily duty. She should take certain hours for certain labor, and allow no encroachment from one duty into another, except in cases of accident or sickness.

The brain enjoys regular habits, just as the stomach does; it will do its best work if allowed to work without hurry, worry or confusion. And, more, the brain without conscious effort will carefully store away into its own proper pigeonhole the thoughts and impressions belonging to certain times and duties, and with the aid of that wonderful sentinel, Association of Ideas, will call out, at the right moment, the very ideas and fancies belonging to certain duties, certain periods and certain emotions.

The person who once forms a habit of thinking upon certain



duties at certain hours of the day, soon acquires the habit of thinking upon that subject only at that particular hour; and if some new idea is suggested on that especial theme or duty, at an inopportune time, such as at night or when absent from home, the brain can easily be directed to pigeonhole that thought in its proper place, the person thinking, "I will recall that tomorrow at the regular hour for that duty," and no more trouble or thought need be taken.

Women—and sometimes men—spend much idle time in useless talk and profitless chatter, especially during working hours. Such people say it rests them to so gossip. This is not so; brain, body, and nerves do not obtain rest in being idle, at inopportune or improper times. After a good day's work, both physical and mental strength is renewed by an hour's gay chatter. Indeed, if a girl or boy sets aside a certain hour in the middle of the day for rest or recreation, that time spent in bright or quiet talk with a friend, if even the talk be of no seeming consequence, yet will the result be good, because the conscience and nerves are not fretting their owner with the thought of time wasted.

No amount of hard work so tires a poor woman as to feel that a whole day has been wasted or spent in profitless, useless, labor; while it really rests one to do a successful day's work.

Friction and irritation come mostly from unexpected words, acts, and events. One good parson used to pray daily, "O, Lord, do thou bless my interruptions." This life is so full of sickness, accidents and sorrows, that no one can hope to live a quiet, orderly life, day in and day out. But if the hour, the day, or the week, be stolen from its regular place and regular duty, the brain will at once accept the situation, if it has been so trained, drop out that space of time, clean and whole, as it were from the scheme of life, and it will move all that hour's thoughts and emotions forward to the next recurring interval. Thus the body and nerves are left free and foot-loose to attend to the sudden call thrust upon them.

Such a life is not weakness, it is strength, breadth, and a large repose. Emotions are more easily controlled, thoughts governed, and words restrained, when life is a regularly recurring



system of quiet, well-ordered duties. Such a life gives freedom, peace, and constantly increasing capacity.

And when, in contemplation of these things, one is led out to observe nature in all her orderly methods, do not the thoughts then quickly rise to that God who orders the course of the stars, and whose existence is one eternal, perfectly rounded circle of peace, labor and love!

Salt Lake City, Utah.

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## MONOCHROMES.

*(For the Improvement Era.)*

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I love to sit with half closed eyes  
 And study lights and shades of shrub and tree;  
 And as an artist finds high lights, deep shades,  
 In glorious monochromes of hill and lea,  
 So do I find the light and shade of skies,  
 Of pastures, fields and woods and mountain glades,  
 And paint with words what, to me, ever seems  
 A world of dreams.

And as I love the neutral tint  
 Of clouds, low laid upon the mountain sides;  
 The gray December, with its leaden hues,  
 The deep, dark canyon, where the streamlet hides;  
 So do I love the lights, and hues, that glint  
 From stream, or fall, or gorgeous autumn views,  
 With all the brighter things that earth can give—  
 For these I live!

The earth is all a wonderland  
 Of changing shades and shadows day and night,  
 As restless as the tides; o'er all the face  
 Of nature's broad expanse, there plays the light

And darkness of a limner's skillful hand  
That teaches art, till art must pause and trace  
The monochromes of ever-varying shade  
So deftly made.

hold both art and sculpture dear;  
Let each interpret what the other gives:  
The artist best can tell what sculpture is,  
The sculptor best where art most truly lives.  
But I to Nature give my eye, my ear,  
I ask of her, nor need I ask amiss,—  
Her art, her sculpture and her minstrelsy,  
Belong to me!

J. L. TOWNSEND.

Payson, Utah.

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### THE RIGHT WAY AND THE WRONG.

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Oh, the right way and the wrong way  
With each one goes abreast;  
But the wrong way often claims that  
It is the one that's best.

The right pursues so modestly  
The way that leads to peace;  
While the wrong way leads to endings  
That sorrow doth increase.

And while it seems that, in this world,  
Both are always needed,  
We'll realize in future time,  
Wrong should not be heeded.

So while we battle on life's way,  
With things that seem no use,  
We must be careful lest we give  
The useful things abuse.

ISAIAH W. FLETCHER.

Salt Lake City, Utah.

## SOME FACTS AND FANCIES OF "MORMONISM."

BY DR. JAMES E. TALMAGE.

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[This lecture was delivered by invitation, under the auspices of the Venice Assembly, at Venice, California, August 6, 1905. Venice is a recreation resort near Los Angeles. The Venice Assembly is a non-commercial society formed for the purpose of giving intellectual and educational entertainment to those who may visit the place. Its president is Rev. Benjamin Fay Mills, and Governor George C. Pardee, of California, is one of the six distinguished vice-presidents. The subject was chosen by the Program Committee of the Assembly, and formed one of a series of topics on which lectures were given by representative men from many parts of our own country, and from abroad. It was not without reluctance that the author gave his assent to its publication, owing to the fact that the subject-matter is far from new, and the field has been already covered, in part, by former contributions to our pages. (See "The Philosophy of 'Mormonism,'" and "The Story of 'Mormonism,'" in Volume IV Nos. 6-12, inclusive). We are convinced, however, that the truth will bear repetition, and the subject is treated from a point of view different from that of the earlier lectures referred to above.—EDITORS.]

What is called "Mormonism" is no mere issue of the dead past, no simple incident of ancient record, already closed, but a topic of the times and an important one; a factor in the problems of the present; a living power in the making of the history of histories—that of the age in which we live. It has to be reckoned with by the student of sociology and economics, by the statesman as well as by the theologian.

The history of "Mormonism" is brief indeed as measured in

years; but every chapter of that history, every paragraph of the chapter, every line of the paragraph, is of import, for the story is that of a living organism, not the tale of a thing made by hands.

There is a fundamental, literally a vital, distinction, between the organic and the inorganic in nature. With the advancement of science and discovery, many old lines of demarcation have been erased in matters both of fact and fancy; the Chinese Wall is not the only artificial barrier that has crumbled under the heel of advancing truth; things once regarded as essentially distinct are now seen to be closely related,—perchance the same things in different stages or aspects. But though each passing year fails not to bring its inevitable list of lines effaced, of walls shattered, of castles demolished, yet the procession of the centuries doth but make more plain the line, more impregnable the wall, that divides the organic from the inorganic,—the living from the dead.

An inorganic body, a dead thing, may grow, as does the snow-ball rolling down the white-carpeted slope, as does the crystal cube in the saturated brine. This is growth alone—increase of size by accretion of substance. The living germ not alone grows, it develops, acquiring new powers and discharging life functions not even suggested by inorganic enlargement. A man is not merely a boy grown big (though figuratively I admit exceptions). The more mature organism acquires strength and functional activity as it develops; while the inorganic at best but grows big.

How many of the errors in history,—mistakes of men, mistakes of nations,—are traceable to failure in discriminating between growth and development? How long is the list of the world's *big men* today, compared with the roll of the truly *great*?

Three quarters of a century ago the so-called "Mormon" Church was organized. To which of the two great orders does it belong, as its history tells? Has it merely grown from the six individuals, comprising its total membership at the beginning, to the many hundreds of thousands who now rejoice over their standing therein,—or have those years demonstrated the attributes of life in this new Church—have they shown increasing effectiveness, stronger vitality? Is it alive?

By its enemies it was once regarded as a stone to be crushed; now it is a recognized fact that, to stop its activities, the crime of

murder must be perpetrated,—not the killing of men, but the slaughter of principles,—for lo! *it is alive!*

One of the current fancies, if by fancy you mean unfounded assumption and error, is that the Church of which I speak is rightly called the "Mormon" Church. The term "Mormon" so used was applied in derision,—doubtless suggested by the title of a certain book published by the Church in the days of its infancy and weakness,—the Book of Mormon.

In this connection there comes to mind the record of one dread scene in the persecutions of olden times, when at Antioch the epithet *Christian* was hurled with envenomed hatred at those who were known or suspected to be believers in the divinity of the Christ. And I am forcibly impressed by the change wrought through the lapse of years;—in that today, the honor of bearing the name "Christian" is surpassed only by that of being a Christian in fact.

In the first quarter of the nineteenth century, there were, as yet there are, many sects of many names, and these names of varied origin. There are Catholics, Protestants, Presbyterians, Methodists, Congregationalists, and others—named with reference to some characteristic of their creed or organization; there are Wesleyans, Calvinists, Lutherans, etc.—named in honor of their great men—founders of the sects, perchance, or men who sacrificed and suffered, perhaps even to the giving of their lives for the truths embodied in their doctrines. But can you find for me in the history of seventy-five years ago a single sect or church called or known by the name of The Christ?

There were cathedrals and church buildings and chapels, with splendid domes, embattled towers, and lofty spires; within were worshipping multitudes assembled under the name of St. Peter and St. Paul, St. James and St. John; but where was the edifice or the congregation known by the name of Jesus Christ?

In the year 1830 a new standard was raised among the banners of the churches; and this was the inscription it bore — "*The Church of Jesus Christ of Latter-day Saints.*"

The assumption of such a name was a cause of wonder, if not of consternation, for, if authoritative, it marked the ushering in of a new dispensation, the restoration of the Holy Priesthood with



all its powers and blessings; if assumed without authority, the act was one of deepest blasphemy, and called for universal condemnation.

There was no uncertain tone in the declaration of this church of six men. Theirs was not the church of the ancient scribe Mormon; nor that of Peter nor of Paul, nor of Moses nor of Elias; neither has it become the church of Joseph Smith, nor of Brigham Young, nor that of any of their successors; its first claim was, the same claim ever since has been and yet is, that it is the Church of its Master, Jesus Christ.

This, then, is the official designation,—not the “Mormon” church, people, creed, or doctrine,—The Church of Jesus Christ of Latter-day Saints. The name is an epitome of its beliefs, professions, doctrines and practices. In that name is expressed the philosophy and justification of so-called, “Mormonism.” With a name so distinctive, a profession so bold, it was natural to infer that its creed would be new and strange. But hear and read for yourselves the outline or summary of its doctrines, authoritatively proclaimed:

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam’s transgression.

3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

10. We believe in the literal gathering of Israel, and in the restoration of

the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of Paul: We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

Do not the sects of Christendom in general accept most of the principles herein set forth? In respect to these matters of common belief, the Latter-day Saints are mainly distinguished by their more literal acceptance and application of the principles embodied,—the acceptance of holy scripture in all its sanctified simplicity, without private or special interpretation.

Another fact with its phantom fancy—or, if I may present the fancy first—is this: that the bold claims made by the Church render the people intolerant to those not of their faith; that they affirm heaven to be for them alone, and hell for all the rest. The fact is, toleration and recognition of absolute freedom of conscience in religious belief and practice are prominent features of their faith. They picture no single contrast making one heaven and one hell in the commonly accepted usage of these terms; but they believe that in the hereafter every soul shall find its place,—be it a place of honor or one of shame,—in the graded conditions of eternity; that each shall have a home for which he is fit in the house of order,—in the mansions of God.

The man who has striven to live by the law of right, as far as known to him, he who has walked by the best light obtainable, be he Jew or Gentile, heathen or civilized, shall be a partaker in the salvation of progress, with added and endless facilities for advancement, thus leading from salvation to exaltation as the eternities roll by.

The Latter-day Saints claim a natural relation of cause and effect between the present or mortal probation of man, and his condition in the world to come, and by logical analogy they regard

this life as a sequence of a pre-existent state,—an intelligent and individual existence of the spirit before it took tabernacle in the flesh. They reject as a heresy the dogma of predestination, whereby man is supposed to be fore-doomed to a state of happiness or misery, irrespective of merit. They hold individual free agency as a divine birthright of which even the Eternal One will not deprive his children. Yet, they draw a distinction between negative goodness—mere abstinence from sin, and the positive achievements resulting from valiant effort in the cause of righteousness.

This Church professes and gives the fullest measure of toleration to others than its own, and demands free agency and religious liberty for all men as inalienable rights rather than as privileges granted by human authority; and yet it boldly declares itself to be The Church, and the only church possessing the eternal Priesthood—the power to speak in the name and by the authority of God. The Church distinguishes between toleration and acceptance, and holds as sacred man's individual freedom and its inevitable personal responsibility.

The buzz of a flitting fancy has sometimes reached my ears to the effect that the Latter-day Saints are intolerant among themselves, that the masses of the people must speak only as they are allowed to speak, must think as they are told to think. The solemn fact is, there could not exist, in any organization, a greater measure of individual liberty than is provided for by the tenets, and enforced by the practices, of this people. They are not creed-bound, nor priest-bound; they are only Christ-bound. Their bondage is the pleasing service of the Lord their God.

The plan of church organization provides, and that on the basis of accepted revelation from the heavens, that the highest judicial and executive authority in The Church is The Church itself, superior to that of any one or of any body of its officials. No book, theological, didactic, or otherwise, is binding upon the people, as a law of faith or practice, until, in solemn conference assembled, they—the people, The Church—have so adopted and proclaimed the same. Of books so designated, there are but four, and of these the Holy Bible is first, the Book of Mormon next, and two others embodying modern revelations and translations of ancient records. These are openly published, and on public sale, and are distrib-

uted with a vigor that speaks well for an earnest desire to spread abroad the truth concerning an unpopular creed, not less than for the enterprising activity of the "Mormon" printing establishments.

Yet another of the fancies afloat is that of a "Mormon" Bible. This imaginary volume is known to me only by occasional mention in newspaper columns devoted to sensationalism, or in the expressions of the uninformed. I have never been able to secure a copy. The "Mormon" Bible is the Holy Bible itself—the version accepted and used by the Christian sects of the day.

The Book of Mormon in no sense substitutes or supercedes the Jewish canon of sacred writ, but rests on its own claim as a separate and distinct volume of scripture. As to the book itself, it professes to be a record of the ancient inhabitants of this western continent, even as the Bible treats of the east. The aboriginal peoples of the west are represented as descendants of small bands of colonists who came from Jerusalem, crossed the deep waters, and landed on these shores. The principal migration occurred about 600 B. C., and the record covers a period of about one thousand years from that time. Book of Mormon history closes with the destruction of the Nephite nation through an exterminating war. Were the account continued to date, it would comprise the history of one division of the early colonists—the Lamanites—who, having fallen from civilization to barbarism, are represented by the American Indians of today.

The Book of Mormon is published as the inspired translation of ancient records engraved on plates of gold, found under divine direction by the translator, where they had been deposited by the last of the ancient writers. This declaration as to source of the subject-matter and origin of the modern version, has been rejected without investigation, denied but not disproved; while theories and fanciful stories have appeared from time to time in response to public demand. Of these, but one or two have been of sufficient strength to withstand even the simplest examination.

The "Spaulding Story" represented the Book of Mormon as the altered and garbled version of a romance written by one Solomon Spaulding; it is still heard of occasionally, though its absurdity was demonstrated more than two decades ago. The original man-



uscript of Spaulding's romance is open to examination in the library of Oberlin College, Ohio, with certified proof as to its genuineness. Critical comparison of this manuscript with the Book of Mormon shows entire absence of resemblance between the two; and this is attested by signed statements from President James H. Fairchild and others. Moreover, the Spaulding romance has been published in full with such fidelity in following copy as to be painful reading to the user of good English. The world still repudiates the simple statement of the translator as to the origin of the Book of Mormon; yet no acceptable, or passably consistent, explanation has been offered in its place. As to the Spaulding story and all others yet propounded by those who deny the true account, we may apply the language of President Fairchild of Oberlin,—“Some other explanation of the Book of Mormon must be found, if any explanation is required.”

Were I asked to specify any one distinguishing feature of “Mormon” doctrine, constituting a marked, if not the most conspicuous, difference between this and the creeds of other Christian sects, I would name the belief in a literal continuation of divine revelation. In view of its claim to the possession of the Holy Priesthood, The Church of necessity affirms the doctrine of modern revelation.

Christians and Christian sects in general admit direct and personal communication between the Almighty and his chosen servants in days gone by, and in the addition of the gospel to the law through the life and ministry of Jesus Christ as a Man among men, and as the Risen Lord; they accept the doctrine promulgated by his ordained apostles—indeed, the creeds of Christendom are founded on such beliefs and professions. The Church of Jesus Christ of Latter-day Saints proclaims these same beliefs, these same professions. It accepts as true prophets those who spake with God in the distant past, and who communicated the divine word and will to the people—Abraham and Moses, Samuel, Isaiah, Jeremiah, Ezekiel and the rest. It teaches as true the biblical account of the ministry of Christ, and of the apostles, in the meridian of time. The Church accepts with reverence and applies with profit the sacred writ of vanished centuries; but it holds that these ancient tomes are of themselves insufficient for all time.



In short, the religious system called "Mormonism" proclaims itself as an up-to-date religion, adapted to continued progress by its inherent powers of never-ending development. New truths, or a more extended application of truths called old, (the one adjective really as unnecessary as the other) are announced as discovered, given out as received. It is a system that keeps pace with the transition from prairie schooner to vestibuled limited; from the pony-rider to the electric 'nerve that thrills with the message it transmits; from the canoe to the palatial ocean liner.

If my name is to be enrolled in any association, society, club, coterie, or church, let that organization be one that is abreast of the times, and able to keep up with the eternal march;—one that gives due meed of praise to the achievements of stage-coach days, but decries not the parlor car drawn by the steed of fire;—one that prizes the old candlestick, with its half-burned tallow dip, while examining it and musing over it in the effulgence of the electric glow; let it be one that counts among the prophets of progress, Volta and Galvani, working with their strips of metal and their acid-soaked rags, yet fails not to honor as true successors in the priestly office of advancement, Morse, Edison, and Marconi.

The club to which I seek admission must be one that rightly ranks in upper clubdom—with its daily news and its modern equipment. The church to which I give my support must be in direct communication with headquarters; and, as I join my fellows in their assemblies of worship, the involuntary question as the preacher takes his place shall be,—what's the news today?

Is it heresy, or is it consistency and in line with sound reason to affirm that the God who spake of old speaks today? Doth consistency or its opposite appear in the declaration that of a surety Jehovah did of old personally instruct and lead his people, yet to-day deigns them not a word? Has he told them all he would have them know, or has he told all he can tell? Is it unwillingness or inability that seals the lips of the Eternal One? Has his ear grown heavy, that it no longer hears, or is his arm shortened and his people beyond reach? Do you teach in college and university that all discoverable truth in science and in the arts is already of human record? The man of science lives in hope and expectation of revelations, new and yet newer, great and yet greater, day by

day. The chemist still toils in his laboratory, the geologist, in the field, the astronomer, in the observatory—eagerly awaiting, earnestly seeking, additional truth. Is theology, or as applied, religion, the only field of human effort of search and research in which revelation of new truth may not be confidently expected?

The Church of Jesus Christ of Latter-day Saints affirms the doctrine of eternal advancement, the principle of true evolution. It declares that man the child of the living God, has inherited from his divine Parent the capacity of unlimited development; that man, advancing through eternities, may even attain the rank of Godship. It teaches man to believe in and love his brother, who, like himself, is a child of God, and to implicitly trust and obey their common Father, whose heirs they may become through compliance with the divine laws and requirements.

Concerning the authority claimed by the Church—to preach the gospel of Christ and administer in the sacred ordinances thereof, the current fallacy—another of the popular fancies—is that one Joseph Smith arrogated unto himself this honor, and pretended to delegate to others a power originating in human audacity and shrewdness; and that he proclaimed them, jointly with himself, as men divinely endowed. The declaration of the Church is as follows:

Joseph Smith, a native of Sharon, Vermont, while yet a lad, became sorely perplexed concerning the confusion and antagonism manifested among the sects of his neighborhood. He was particularly impressed by the adjuration contained in the epistle of James:

*"If any of you lack wisdom let him ask of God, that giveth to all men liberally, and abraideth not; and it shall be given him."*

He solemnly affirms that, having acted upon this counsel which seemed to be specially applicable to his own condition, he was visited by heavenly personages, one of whom, pointing to the other, said, *"This is my beloved Son, hear him."* Later, other immortal beings appeared to him, and of these one directed him to the resting place of the engraved plates from which the Book of Mormon was afterward translated. Joseph Smith and his companion, Oliver Cowdery, solemnly declare that a personage who announced himself as the Baptist of old, now in a resurrected state, conferred on them the Lesser or Aaronic Priesthood, which comprises, amongst other

specific functions, the authority to administer the ordinance of baptism; and that, at a still later date, Peter, James, and John, who had been the earthly representatives of Christ as leaders of the Primitive Church, after the departure of the resurrected Redeemer, bestowed upon them the Higher or Melchizedek order of Priesthood. Thus empowered, Joseph Smith proceeded to organize the Church in this last dispensation, and the Church of Jesus Christ of Latter-day Saints as it exists today is the result.

"Mormonism" affirms that an actual restoration of the priesthood, through a power higher than any of earth, was absolutely indispensable to the establishment of a Church professing to be of Christ, inasmuch as the priesthood was in fact taken from the earth with the apostles of old; and that the great apostasy was plainly foretold by ancient prophets, by Christ and by his apostles; and furthermore, that a consistent and rational interpretation of history proves the literal fulfilment of the dire prediction.

Persecution assailed the youthful prophet, Joseph Smith, from the time of his first announcement of heavenly visitants, to the day of his martyrdom; misrepresentation, resulting in tribulation and suffering, has been the heritage of the Church from its inception. But so in truth was it with the Church of old, even when Christ abode in earthly body therewith.

The first well established seat of the Church was in Kirtland, Ohio. There the people, in the strength of their faith, though few in numbers and weak through poverty, erected the first temple of modern times. The edifice yet stands, prominent even today for its stability and architectural beauty. The people who built it no longer possess it. They were driven from their homes by mobocratic force, and the Church began its westward march. Already a gathering focus had been established in Missouri, and thither now flowed the stream of enforced emigration from Ohio. The people bought lands and erected homes, but of these they were later dispossessed under the infamous order of extermination—expatriation or death—issued by the governor of that State—Lilburn W. Boggs. Compelled thus again to abandon their own, the people fled to Illinois.

A halt was made at the little town of Commerce, and there; under the potent magic of industry—trustful faith and hard labor

a city took the place of the hamlet, in situation, plan and construction, attractive to all who saw it, and called Nauvoo, the City Beautiful. Here was erected another temple, greater than the first; yet hardly was it completed ere it fell a prey to vandal flames.

When, in 1844, Joseph Smith\* and his brother Hyrum were massacred at Carthage, Illinois, while under the pledged protection of the State's chief magistrate, the enemies of the people counted their work well done, and the dissolution of the Church was awaited as a natural and an inevitable sequence. Such would probably have been the result had the Church been that of Joseph Smith; but the Church of Jesus Christ still lived.

After many vicissitudes and sufferings, the people, under the leadership of Brigham Young, resumed their pilgrimage to the west,—onward, past the frontiers of the country they called their own, beyond the domain of the flag they loved, onward into Mexican territory, finally halting in the valley of the Great Salt Lake, the first white men to brave the dangers of the Great American Desert, in an attempt to conquer the wilderness and make of it a home. They went to work with no uncertainty of purpose, no thought of temporary occupancy; they had found the place they had sought, and there they would abide.

The story of their struggles with their cruel environments, of their sacrifices and heroism, of the birth of the system of irrigation, on the very day of their first encampment in the valley; of the scanty harvests, the enforced frugality, of the partial destruction of their crops by hordes of crickets, and of the extermination of the pests by the providential arrival of the sea gulls—all this has been told in part—in fragments of story and song.

You have read how, on the 24th of July, 1857, the holiday marking the close of the first decade since the arrival of the pioneer colonists, the people learned of the approach of the army despatched to the west by President Buchanan—sent to suppress an alleged rebellion which indeed had never been conceived. . You know how this army was held in check for months—until assurances against plunder and other hostile action had been given; how the army found the people in poverty and left them in compara-



tive wealth, when summoned in haste to the east there to take part in the fratricidal strife between the North and the South.

The story of the battle with the desert, the victory over the wilderness, the rise of a mighty commonwealth in the once forbidding West, I must leave for one more able than I to tell.

The hamlets, towns, and cities of Utah and adjoining states speak of the stability of the community, the vitality of the commonwealth. Four great temples now stand in the one-time wilderness, and within their sacred precincts the ordinances of the gospel of Christ are performed both for the living and for the dead.

The Church still lives!—its food the words that proceed from the mouth of God; its mission, that of brotherhood and love; its destiny, the development of the Kingdom of God, which shall become one with the Kingdom of Heaven. Therein, love shall be the law—and everyone shall serve the Lord his God, and shall love his neighbor as himself.

Venice, California.

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## HEARTS OF GOLD.

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Hearts of gold! How many are there on the earth?  
Hearts devoid of any substance not of worth.

Hearts of gold! We fail to find them, just because  
Eyes are dim, yet ever watching to see flaws.

Hearts of gold! Yes; there are many hearts of gold  
Hidden oft within the caskets of plain mold.

Hearts of gold need no adornment; that is why,  
In our search, we often pass them by.

GRACE INGLES FROST.

Salt Lake City, Utah.



## TOPICS OF MOMENT.

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### *The Equitable Life Insurance Company.*

The scandals that have attended the examination into the Equitable Life Insurance Company are very likely to effect, detrimentally, the general business of other great companies. When one reads the salary list, and is told that a policy holder is a stockholder and shares the general prosperity of the business, he feels very much like the boy who, while watching his companion eat his apple, spoke for the core. The one in possession exclaimed: "They hain't no core." The policy holder is to share the surplus, if there is one. When he sees the salary list he may well wonder what the surplus is to be. The Equitable has been paying higher salaries, it is said, than the other great insurance companies, and the new president, Mr. Norton, has been cutting down salaries to make them correspond more nearly to those of other great companies. The following is the list before and after the cut:

	Present.	New.
Gage E. Tarbell, second vice-president	\$60,000.00	\$48,000.00
Thomas D. Jordan, comptroller	35,000.00	28,000.00
George T. Wilson, third vice-president.	30,000.00	24,000.00
William Alexander, secretary.....	25,000.00	20,000.00
J. G. Van Cise, actuary.....	17,500.00	14,000.00
M. Murray, cashier .....	15,000.00	12,750.00
F. W. Jackson, auditor .....	12,500.00	10,625.00
Anna L. Amendt ... ..	12,000.00	10,200.00
A. W. Maine, assistant actuary.....	12,000.00	10,200.00
G. F. Brophy, renewals, etc .....	9,600.00	8,160.00
S. G. Hann, associate actuary... ..	7,500.00	6,750.00
W. E. Johnson, in second vice-president's office.....	6,000.00	5,400.00
H. R. Winthro, financial manager	6,000.00	5,400.00
John Gilchrist, securities department..	6,000.00	5,400.00
F. F. Edwards, advertising department	6,000.00	5,400.00
J. F. McGuinness, purchasing department	5,000.00	4,500.00
Samuel Frost, recorder. . . . .	4,000.00	3,600.00
D. N. Junk, cashier of the financial department ... ..	4,000.00	3,600.00
H. L. Gorman, in second vice-president's office .....	3,000.00	2,700.00

Miss Anna L. Amendt has been receiving \$12,000 as secretary of vice-president Tarbell. Hereafter she is to receive only \$10,200 a year. The entire cut will result in a saving of \$150,000 a year, and the salaries will hereafter amount to over a quarter million annually. Such extravagant administration is likely to drive those who feel the necessity of life insurance as protection to their families into insurance policies that do not have accruing interests, and also into less pretentious companies whose salaries do not absorb so large a percentage of the net profits. It is said that the new president of the Equitable is not likely to receive more than sixty or seventy thousand a year. His predecessor got \$100,000 annually, and the first vice-president received a like amount. Senator Depew was retained as an attorney at a salary of \$20,000. That, too, has been cut off. There have also been wheels within wheels and the modern graft has been worked for all men could get out of it. In sentencing a clerk who had robbed the Equitable, Judge Foster of New York made the following comment:

You stole from the Equitable, but your methods were very crude and bungling. If you had had instead of collusion with an outsider, collusion with an insider, and thereby had had your salary raised to \$50,000.00, and had then divided with the other man, the result would not have been a bit more objectionable, from a moral or ethical standpoint, and would have been no more hurtful to the policy holders, but very possibly you would not have been at the bar of justice. Under all the circumstances of the case, compelled as I am to extend to you mercy by reason of your services to the people, the sentence is to the Elmira Reformatory.

A life insurance policy is one of those things that an ordinary mortal knows nothing about, but, fortunately for the company, what the agent told him has been forgotten before the policy matures, or, in the meantime, the agent has died. Other companies have asked for an examination of their methods. But is a method honest which pays men four or even eight times as much as their services would demand in other avocations? It is true, the surplus of a great insurance company may offer special inducements for men to raise their own salaries, especially when

there is money within easy reach to pay them. There is a growing demand for federal supervision of these great insurance companies. Life insurance has become a part of our national usage. Policy holders have not all the safeguards they are entitled to, and some good is likely to accrue to them out of the scandals now ventilated in the Equitable.

*Peace Conference and Portsmouth.*

The progress of the peace conference is one of the leading important topics of the day, and the magazines and papers are filled with details of the proceedings, with descriptions of Portsmouth and its environs, and with sketches and portraits of the peace envoys. It is confidently hoped, but not at all probable, that this New Hampshire seaport city—the only seaport city in the state—will witness the last scene of one of the greatest wars of history. It is one of the oldest towns in this country, and is noted as one of the most important ports in the old British colonies where the residence of the royal governors was located until the time of the Revolution.

On August 5, just before the departure of the envoys to Portsmouth a memorable scene was witnessed on board the yacht *Mayflower*, at Oyster Bay, when President Roosevelt greeted the Japanese and Russian plenipotentiaries and bade them God-speed on their mission of peace. President Roosevelt after formally introducing the envoys, drank to the welfare of the sovereigns and peoples of the two great nations whose representatives had come thus together, in our great Western commonwealth, to promote peace on earth, good will to men. Then he uttered these admirably chosen words which were flashed under oceans to Tokio and St. Petersburg: "It is my most earnest hope and prayer, in the interest not only of these two great powers, but of all civilized mankind, that a just and lasting peace may speedily be concluded between them." It will certainly be no fault of his if that noble prayer be unfulfilled, while it is a safe prediction that no living person is more interested in the proceedings at Portsmouth than the President who is likely to be asked to aid in the effort to make peace; in fact, on the ninth day of the conference it was reported that both sides had consulted him for aid.

## EDITOR'S TABLE.

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### AVOID DEBT AND CREDIT.

An incident came under my observation some days ago which, as an illustration showing the value of correct business methods, is worth a passing notice. It appears that in one of our settlements a co-operative store had existed for many years, under diverse management. Its affairs had been so carelessly attended that in course of time it was involved in debt to the amount of many thousand dollars. The principal reason assigned for this condition was that through the credit system large sums of money were outstanding in many small accounts which it seemed impossible to collect. The people failed to pay. Finally, it became necessary for the directors to cast about them and see what could be done to relieve the financial strain. It was thought best to sell out, but the stockholders could not make an offer, under their financial burden, without, perhaps, levying an assessment. At least, the complete sacrifice of their entire stock was apparently necessary. One of the directors at length offered to conduct the business at a stated salary, provided, he should be given complete control. It was agreed that he should not be interfered with, and so he undertook to resuscitate the institution. He announced that hereafter all business would be transacted on a cash basis. No more credit would be given. The sequel was that in three or four years the concern was on its feet, with all its debts cancelled, money in the bank, and it is now thrifty and prosperous.

The lesson to be learned is one of business economy; and one which the Latter-day Saints earnestly should take to heart. As a people we are doing too much credit business, not only in our mercantile and other trade establishments, but in our private business

affairs. It would be much better for us, and our prosperity, not to say peace of mind, would be much greater, if, like the new manager, we determined to place our affairs on a cash basis and refused to give or ask so much credit. Why? Because credit business leads to carelessness, and to such extravagance as a person would never think of indulging in, if cash were paid at the time of purchase. It costs 20 per cent more to operate a credit business than one conducted on a cash basis. It is safe to say, also, that the creditor loses that amount, whereas, if he paid cash he would gain it. Somebody pays that great sum: either the seller or the purchaser,—sometimes both. Credit plunges people into financial bondage, brings them into disrepute—no matter how honest their intentions may be,—and frequently destroys good name and character.

Credit often involves persons in bankruptcy, and is most frequently at the root of all financial failure. It involves men in bondage which often works destruction to their characters as well as to their whole course in life. Only the free are free, and no person in debt is free. Of all people on earth, the Saints should be the freest; and, in order to fulfill the desires of their hearts as Latter-day Saints, they above all people should be free from debt.

The Lord has taught his people to keep themselves free from all extravagance; and it is as much a duty we owe to our families, to live within our means, and protect them from debt, as it is to devote our lives in other ways to their temporal and spiritual progress and protection. In fact, keeping out of debt and holding ourselves financially free, are conditions upon which both temporal and spiritual progress depends. Many good men have gone into financial bondage because of the extravagant notions of their families. They demand leisure, dress, and entertainment, out of all proportion to the family income. Then it is that the pernicious credit system carries them still farther, until not only financial, but also moral, ruin stares them in the face. Deceiving, lying, stealing, and general demoralization of the character, follow.

We have great need to exercise economy in many ways to protect ourselves from financial bondage. On the farm, in the matter of the purchase of carriages and machinery; in the home, in dress, food, drink and entertainment. It is, besides, coming to be the



fashion, not only to visit constantly every pleasure resort and theatre, during the season, but also to travel afar, to the east and to the west, to the north and the south, in search of entertainment and pleasure. It doesn't require much of a political economist to predict ruin as the result of such a course, especially where, as in most cases, money for the purpose is obtained on credit.

Under the credit system, too, extravagance is multiplied. The people are encouraged to overbuy, and to carelessness and indifference in the payment of their obligations. Honesty should be a characteristic of the people as a whole, as well as of the individual, and where much credit is the rule, this principle is discouraged, and the payment of debt is postponed, while the money is used for other purposes. The Saints should learn that it is not right, and leads to grave evil, to spend money in luxuries, for outings and other pleasure trips, that is not their own, or that has been obtained by going into debt for necessities. No luxuries for undue travel, dress, for eating or drinking, for amusement or entertainment, should be tolerated by the head of a family or demanded by its members, until the honest debts for necessities are cancelled. This is a good resolution to make for the young man who is entering upon business for himself, no less than for those who have already entered. To live within one's means, pay one's debts promptly, avoid credit as much as possible, both in giving and receiving, are old but worthy business maxims. Their observance should become a fixed habit with the man who desires to prosper in temporal affairs, and to lay the foundation of a character upon which a rich spiritual structure may be builded.

Finally, while times are prosperous, get out of debt, and then keep out; pay as you go, and do your business on a cash basis.

JOSEPH F. SMITH.

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#### GREETINGS TO THE M. I. A. WORKERS.

When the time arrived for opening the first meeting of the June, 1905, M. I. A. conference, the Assembly Hall was well filled with over two thousand officers of these associations. It was a

glorious sight to behold these young people, leaders of the youth of Zion, workers in the splendid cause of Mutual Improvement, gathered in council and to be instructed. The scene inspired President Joseph F. Smith to utter the following greetings and instructions, as reported by Stenographer F. W. Otterstrom, of the L. D. S. University:—

I desire on the part of the General Board of the Young Men's Mutual Improvement Associations, to extend, also, our greetings, not only to the young men, who are assembled here in the interest of Mutual Improvement work, but more especially to our sisters who are also engaged in this noble work of improving the minds, the character, and the lives of our youth. We greet you with a most hearty welcome. We are glad to see you, and sincerely hope that you will enjoy a season of great pleasure, while mingling with each other and with your fellow workers in this great cause, during this conference; and that when you return to your homes, those of you close by, and those of you who have come from a distance, that you will carry with you renewed determination, renewed strength, courage and faith, and that you may go forth with an earnestness and interest in the work that we are engaged in. It has been said often that we must set a good example and live up to the principles of the Gospel. It goes without saying that it is necessary for him or for her who desires to teach others, to be in a position themselves to teach. It is, therefore, encouraging to think and to see the number of our workers who are present here today, men and women who are, without question, without doubt, prepared to teach by their own works, by their own faith, through their own energy and devotion to the work in which they are engaged. I believe you are prepared to teach others, and to set a good example before the youth of Zion.

I hold that it is an uphill business, an exceedingly uphill business, to have one who is addicted to some bad habit, undertake to teach somebody else not to indulge in that habit, to which he or she may be addicted. I have never been able to see how it would be possible for one who has given way to a vicious appetite or an unwholesome desire, or uncanny practice of any kind, to say to another person: "Walk not in my footsteps; follow not my example; shun my habits; you must do the things which I did not do,

in order that you may be acceptable before God." I cannot understand how men and women can be teachers and set an example before the world, who are not prepared to say to those whom they would teach: "Do not so much what I say, but come and do the things that I do." "Follow me," were the words of the Lord himself. Follow me, do the things that ye see me do; and whosoever doeth the things that I command, and the works that I have done, shall be like a man who built his house upon a rock, and when the storms came and the winds blew and beat upon that house, it did not fall, for it was founded upon a rock.

I do not intend to enter into a discourse this morning, but I wish to say to those present, who may not be directly engaged in Mutual Improvement work, that here before me, and in this house at this time, is a most inspiring sight; for here is a congregation of men and women who are indeed setting an example before the world; whose lives are above criticism, whose works are pure and spotless, and whose hearts are right in the sight of the Lord; for they are engaged in a work that requires this status of character, and they are not the kind of people who would engage in the work of the Lord, while they themselves are guilty of the evils, vices and sins of the world. They have put themselves in a position to teach others, both by example and precept; and, therefore, I greet you my brethren and sisters, as the salt of the earth, which has not lost its savor, but which is full of life, and which can impart life, and light, and truth, and virtue, and honor, to the children of men; whoever shall come in touch with you, will come in touch with purity, with pure desires, with honest purposes, and with true devotion to the cause of righteousness in the earth; for these are men and women who are engaged in a work that is intended to uplift the souls of men. We believe in honor, honesty, virtue, uprightness, truth, and everything that emanates from the source of light and truth and goodness; and it is our business, our joy, and our pleasure, to labor for the welfare of mankind.

Now, what I have said, I have not said boastingly; I have not said in a spirit of self-righteousness, or anything of that kind; but I merely aim to speak that which I believe candidly and honestly to be true, that there is here assembled a congregation of good men and women, whose characters are above reproach,

men and women who are filled with honor and the spirit of truth and virtue in their hearts. What a power you are in the midst of this people, for the accomplishment of good!

I pray God to bless you in your labors, to fill you with light, and give you joy in your efforts, and to enable you to see and realize many—aye, a hundred fold, of the fruits of your toil and efforts for the advancement of his cause, in the reclamation of the unwary, and those who are foolish and see not; that you may see them, through your efforts, brought back to the knowledge of the truth, and to a proper consideration of their own duties in life, which may God grant unto you, is my prayer, in the name of Jesus. Amen.

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#### NOTES.

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Here you have it. An Indian was describing the habits of his tribe, and said: "Indian great smoker; smokin' great help to laziness."

Among the battle monuments to be erected by the Japanese, in memory of their many victories over Russia, will be an enormous lighthouse on Okeno island, in the Strait of Corea, to commemorate the battle of the Sea of Japan. It is to be hoped though scarcely realized that all the monuments will be as useful as this one.

Thomas W. Lawson was once visited in his Boston office by a young woman who came laden with all sorts of college diplomas and gilt-edged references. It so happened that Mr. Lawson needed a temporary secretary and engaged her on the spot. When, later in the day, the young woman handed Mr. Lawson a number of letters that he had dictated, they were chiefly remarkable for their hideous orthography. He called the girl's attention to her blunders, whereupon she replied with a giggle:—

"Really, now, I think I must have been bewitched."

"Quite so," said Mr. Lawson; "some fairy has evidently cast a bad spell over you."

This story affords a moral to the average stenographer and typewriter, for if there is anything which exasperates a business or a professional man it is the inability of his amenuensis to spell correctly.—*Success.*

## OUR WORK.

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### Y. M. M. I. A. ANNUAL CONVENTIONS.

*To Stake Superintendents, Assistants and Officers of the Young Men's Mutual Improvement Associations.*

DEAR BRETHREN.—The annual conventions of the Y. M. M. I. A. officers will be held in August, September and October, 1905, on the dates named below:

August 13—Alberta.

August 20—Taylor, St. John.

August 27—Alpine, Beaver, Emery, Juab, Malad, San Juan, San Luis, Snowflake.

August 28—Panguitch.

September 3—Box Elder, Cassia, Granite, Pocatello, Teton, Bannock, Jordan, Nebo, South Davis.

September 4—Kanab, Big Horn.

September 10—Morgan, Ensign, Salt Lake, Pioneer, Liberty, Star Valley, South Sanpete, Hyrum, Utah, Sevier, Cache, Woodruff, Maricopa.

September 11—St. George.

September 17—North Davis, Fremont, Bear Lake, North Sanpete, Summit, Wayne, Millard, Weber, St. Joseph.

September 19—Parowan.

September 24—Union, Uintah, Wasatch, Blackfoot, Oneida, Tooele, Bingham, Juarez.

October 1—Benson.

Stake superintendents will please give special and immediate attention to the following items:

1st. Confer with the stake presidency—secure their co-operation and arrange for the conventions.



2nd. See that your stake and ward organizations are all complete and your class teachers selected before the convention.

3rd. Notify all officers, class teachers, and others interested, by personal visit, if necessary, of the convention, and request them to be present.

4th. Secure suitable hall or halls for the convention, where both the Young Men's and Young Ladies' officers may be accommodated, without interfering with the Sunday Schools or the ward meetings. Consult with the Young Ladies' officers in regard to this.

5th. Have all Sunday School teachers who are Mutual Improvement officers or class teachers, excused from their Sunday School classes to attend the morning session of the convention. This has been provided for by arrangement between the two Boards.

6th. Extend special invitation to the stake presidency, the high councilors, the bishops and their counselors, and all stake and ward officers to attend the convention meetings.

7th. Select competent persons to treat the subjects at the convention, and assign the topics to them in advance.

8th. Send copy of this circular to every officer without delay.

9th. Previous to the convention, hold at least one meeting of the stake superintendency, aids, and convention speakers, and discuss the convention subjects thoroughly and perfect all arrangements.

In making these arrangements, care should be taken not to interfere with the sessions of the Sunday Schools or regular ward meetings; so that some settlement should be selected where the meetings can be held in some building other than that in which the Sunday School and ward meetings are held.

Thoroughly advertise your convention throughout your stake; have frequent notice given in all ward meetings, Sunday Schools and other gatherings, and have notice published in your local newspaper, in addition to individual notice, personal or by letter, to every Y. M. M. I. A. officer, including the class teachers.

For the work of the Young Men's Associations, two meetings will be held, one at 10 a. m. and one at 2 p. m. In the evening, at the most convenient hour, a joint meeting will be held to which the public may be invited. No program need be prepared for the evening meeting, except one or two musical selections.

The meetings will be conducted by the Stake Y. M. M. I. A. officers

under the direction of the representative of the General Board, and the program will consist of the following:

*Six "M's" for M. I. A.*

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|------------------------|----------------------------------|
| 1. MEMBERSHIP.         | 4. MANUALS—CLASS WORK.           |
| a. How secure.         | a. How obtained and distributed. |
| b. How retain.         | b. How best used in classes.     |
| c. How treat.          | c. Teaching.                     |
| d. How interest.       |                                  |
| e. How control.        | 5. MAGAZINE.                     |
| 2. MISSIONARY WORK.    | a. Necessity.                    |
| a. Necessity.          | b. Duty in regard to it.         |
| b. By whom done.       | c. 1903 Conference resolution.   |
| c. Methods of doing.   | d. Educational benefit.          |
| 3. MEETINGS.           | 6. MONEY.                        |
| a. What are necessary. | a. The General Fund.             |
| b. How popularize.     | b. Need and use of it.           |
| c. How conduct.        | c. Collection and remittance.    |
| d. How make effective. | d. Accounts with General Office. |
|                        | e. Educational benefits.         |

At the morning meeting the first three subjects will be considered, and the second three at the afternoon meeting.

Detailed instructions upon the above subjects will be found in previously published circulars, and in the Digest of Instructions, which all officers and members are advised to carefully review; but in giving this advice the committee desires it understood that the speakers to whom these topics are assigned should present their own ideas in addition.

A new edition of the Digest of Instructions will be issued, and all are expected to thoroughly familiarize themselves with its contents.

The stake superintendents will select for each topic the most competent person in the stake to present the subject, and two other competent persons in the stake to discuss it in all its bearings, after which a brief general discussion should be encouraged, at which all pertinent questions will be considered. Great care should be exercised to select the persons most suitable to discuss these subjects.

The General Board has approved and authorized these arrangements and instructions, and expects that the local officers will zealously carry them out. We trust that you will make every necessary sacrifice to accomplish the work, and that no excuse will be offered on the day of the convention, but that every requirement will be met, and this

year's convention be the best ever held. It will require work on your part and that of your assistants to make this convention a grand success, but the good which will result will amply repay you for the effort, and we pray that the Lord will bless you accordingly.

Your brethren,

GEORGE H. BRIMHALL.  
EDWARD H. ANDERSON,  
J. GOLDEN KIMBALL,  
THOMAS HULL,  
BRYANT S. HINCKLEY.

Committee.

#### OFFICERS.

Joseph F. Smith, General Supt.  
Heber J. Grant, Assistant,  
B. H. Roberts, "  
Thomas Hull, Secretary and Treasurer.  
Evan Stephens, Music Director.  
Horace S. Ensign, Asst. Music Director.

#### AIDS.

Francis M. Lyman,	Jos. W. McMurrin,
John Henry Smith,	Reed Smoot,
Matthias F. Cowley,	Briant S. Hinckley,
J. Golden Kimball,	Moses W. Taylor,
Junius F. Wells,	B. F. Grant,
Milton H. Hardy,	Henry S. Tanner,
Rodney C. Badger,	Hyrum M. Smith,
George H. Brimhall,	Wm. B. Dougall,
Edward H. Anderson,	Jos. F. Smith, Jr.,
Douglas M. Todd,	O. C. Beebe,
Thomas Hull,	Lewis T. Cannon,
Nephi L. Morris,	Philip S. Maycock,
Willard Done,	Benj. Goddard,
Le Roi C. Snow,	Geo. A. Smith,
Frank Y. Taylor,	Thomas A. Clawson,
Rudger Clawson,	Louis A. Kelsch,
Rulon S. Wells,	Lyman R. Martineau.

## EVENTS OF THE MONTH.

BY JOSEPH F. SMITH, JR.

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*Local, July, 1905.*

DIED.—Monday, 3rd, in Mt. Carmel, Kane county, William J. Jolley, aged 76 years. He joined the Church in Tennessee in 1842, was driven from Nauvoo with the Saints in 1845, and came to Utah in 1852, where he took part in the Walker Indian war and the Echo Canyon campaign.—Friday, 7th, in Mesa, Arizona, Mary G. Winchester, a pioneer of 1848, and a veteran member of the Church, aged 83 years.—In Smithfield, Sunday, 9th, Sarah C. Langton, a pioneer of Smithfield, born June 24, 1833, in Glasgow, Scotland, and came to Utah in 1857.—The same day, in Murray, George Hansen, a pioneer and a veteran of the Utah Indian wars. He crossed the plains by handcart in 1856, in Captain Edmund Ellsworth's company, was born in Birmingham, England, February 1, 1831, and joined the Church in 1851.—Monday, 10th, in Fountain Green, Reese R. Lewellin, aged 77 years, a pioneer of Sanpete county, who crossed the plains by handcart in 1856. For many years he was counselor in the bishopric of Fountain Green ward.—The same day, in Mesa, Arizona, James H. Brooks, a veteran Church worker and pioneer of Utah; born April 5, 1822, in Syracuse, N.Y.—In Salt Lake City, Saturday, 15th, Joseph H. Ward, editor of the German weekly, *Die Beobachter*. He was born near London, Ontario, Canada, August 16, 1842. During the American Civil war he fought in the Union army, and in 1873 was baptized by Elder Harry Hall; three years later he came to Utah.—In Salt Lake City, Wednesday, 12th, Susan M. Sperry, wife of Bishop Harrison Sperry, of the Fourth ward; born October 11, 1845, and came to Utah in 1848.—In Ogden, Tuesday, 18th, David H. Stephens, a pioneer of Ogden, a High Priest in the Weber stake, and a veteran of the Salmon River Mission; born in Brown county, Ill., October 22, 1835.—In Manti, Thursday, 20th, John Tuttle, pioneer of Manti; born June 19, 1821.—The same day and place, Elias Demill, a veteran of the Utah Indian wars, and a pioneer of Juab county; born in Caldwell county, Mo., January 12, 1838.—In Lewisville, Idaho, Mrs. Olive Bingham, a pioneer of 1847, aged

88 years.—Friday, 28th, in Provo, Franklin Beers, a veteran of the Black Hawk war, and a resident of Utah since 1848; born October 16, 1842, in New York.—In Salt Lake City, the same day, Andrew J. Burt, ex-sheriff of Salt Lake county, and a volunteer officer of the Spanish war, aged 46 years.—In Logan, Sunday, 29th, Joseph Keeler, aged 35 years. Elder Keeler recently returned from the Swiss and German mission, where he acted as the mission secretary.—Sunday, 31st, in Salt Lake City, Lucas Hoagland, one of Utah's early settlers. He was born in Michigan, in 1847, and for many years had lived on the Pacific coast.

FIRE AT THE COUNTY INFIRMARY.—Monday, 17th, the County Infirmary of Salt Lake county was practically destroyed by fire, due to defective wiring. The loss is estimated at about \$18,000.

ECCLESIASTICAL CHANGES.—On Saturday and Sunday, 15th and 16th, the quarterly conference of the San Luis stake was held, in Manassa, Colorado. Elder Levi P. Helm was chosen president of the stake to fill the vacancy caused by the death of Elder Albert R. Smith. Elders Thomas A. Crother and Erastus S. Christensen were chosen counselors. At the same time Bishop Ephraim Coombs was honorably released from the bishopric of the Richfield ward on account of ill health, and Elder John W. Showcroft was ordained and set apart as bishop of that ward, with Erastus Beck and Henry W. Valentine as counselors. Brigham W. Harrison was sustained as a member of the stake High council and Erastus A. Nielsen and William W. Huffaker as alternate members. President Francis M. Lyman and Elder John Henry Smith were in attendance, and ordained and set apart these brethren to their respective callings.

At the quarterly conference of the Fremont stake, held in Sugar City, 26th and 27th, Mark Austin and Albert Heath were chosen and sustained counselors to President Thomas F. Basset. George A. Pincock was chosen and sustained an alternate member of the High Council, and Alfred Ricks, Bishop of Sugar City ward, with James B. Gaddie as counselor. Richard Hemsley, Jr., was chosen and sustained Bishop of Plano ward, with James Steele, Jr., as a counselor.

Other officers were also chosen and set apart to various offices by President Francis M. Lyman and Elder Charles W. Penrose, who were in attendance.

At the Star Valley stake conference, held at the same time, Elder Wilford A. Hyde was chosen as second counselor in the stake presidency of that stake.

PIONEER DAY, 1905.—Pioneer day, July 24, 1905, was celebrated with imposing ceremonies throughout the State, and in all settlements



of the Saints in distant parts. The citizens of Salt Lake City and county held their celebration in Liberty Park, where the pioneers of 1847 were the honored guests. A magnificent and characteristic parade was given in the forenoon, which was followed by appropriate literary exercises. Bishop Orson F. Whitney delivered the oration, and Hon. Fisher S. Harris paid a high tribute to the pioneers who through their sufferings, toil and industry laid the foundation of our glorious intermountain commonwealth.

DIED.—Friday, 7th, in Waipawa, New Zealand, Arapata Meha, a native chieftain, who joined the Church in 1886. At the time of his death he was president of the Waipawa branch of the Church.

ARRESTED FOR PREACHING THE GOSPEL.—Elders W. H. Hopkins and Chester Liljenquist, who are laboring in Mississippi, were arrested at Teasdale, in that state, Sunday, 23rd, for preaching the gospel. They were taken by the sheriff, who was armed, to Charleston, where they were tried by a mock court, on the 26th, having been denied witnesses, and were fined for preaching the gospel, under the pretext of disturbing a meeting. The fine and costs amounted to \$8, and were paid by friends, after which the elders bore their testimonies to the court.

*August, 1905.*

DIED.—Tuesday, 1st, in Ogden, Ezra G. Williams, a pioneer of 1849; born in Ohio, November 17, 1823, joined the Church in 1832, and passed through many of the early hardships in Ohio, Missouri and Illinois. —Wednesday, 2nd, in Salt Lake City, Reed T. Cannon, son of President George Q. Cannon, aged 30 years.—Sunday, 6th, in Clinton, Andrew Patterson, one of the best known residents of Davis county, and second counselor in the bishopric of the Clinton ward, aged 51 years.—In Kaysville, Thursday, 10th, William Stewart, an original settler of Davis county, who joined the Church in Bedfordshire, where he was baptized May 7, 1841. He came to Utah in 1851, and was 89 years of age.

THE UTAH RESERVATION OPENING.—On Tuesday, August 1, the work of registering for the drawing for homesteads on the Uintah reservation commenced, and continued until Saturday, 12th. Registration was conducted at Provo, Price and Vernal, Utah, and at Grand Junction, Colorado. On the first day, the registration was 5,467, and the total for the entire twelve days was 37,657, which is about seven times as many as there are quarter sections on the reservation to be opened to the public.

*Domestic—July, 1905.*

END OF THE CHICAGO STRIKE.—The Chicago teamsters' strike came

to an end on the evening of Thursday, 20th, after months of needless suffering, bitterness and crime. It resulted in a complete defeat of the strikers, many of whom are now out of employment.

WRECK OF THE "BENNINGTON."—A boiler of the U. S. gunboat *Bennington* exploded as the ship was at anchor in the harbor of San Diego, California, at 10:30, Friday, 21st. At the time, there were on board 278 men, many of whom were killed, and most of the remainder injured. The gunboat was launched in 1890, was 230 feet long, and drew 14 feet of water. This is the worst disaster that has happened in the navy since the destruction of the *Maine* in the harbor of Havana.

THE BODY OF JOHN PAUL JONES.—The body of John Paul Jones, recently found in a cemetery in Paris through the search instituted by Ambassador Horace Porter, arrived in the Chesapeake bay on board the U. S. cruiser *Brooklyn*, Saturday, 22nd. Interment will be at Annapolis.

ELDERS MOBBED IN THE SOUTH.—Elders Chester C. Pulley and Wm. R. McNeil, traveling in the Mississippi conference, were treated in a brutal manner at Shuqualak, Miss., on the 8th, by the constable, Tom McClure, W. J. Hubbard, and Dr. J. Perry, who resorted to violence in their efforts to force the elders to leave the town. Two gentlemen, named N. I. Campbell and Louis Sparkman, came to the elders' assistance and prevented the ruffians from carrying out their wicked intentions.

Two days later, 10th, Elders Heber C. Miller and Joseph H. Walton, Jr., who are laboring in Tennessee, were also brutally assaulted while engaged in tracting and seeking for entertainment. They were invited by a man to his home for the evening, and accepted the invitation. While they were at supper, their host left the house and raised a mob with the expressed intention of doing the elders bodily harm. Fortunately, just as they were about to retire for the night, the elders were warned of the approach of the mob and hastily made their escape. Shots were fired at them in their retreat, and the corn in the field where they sought shelter was shattered by the bullets of the would-be assassins. The members of the mob were residents of the town of Fall Branch, where the elders were laboring.

*August, 1905.*

THE PORTSMOUTH PEACE CONFERENCE.—The first session of the peace conference of the diplomats of Russia and Japan was held at Portsmouth, N. H., Wednesday morning, 9th, and lasted about one hour, during which time the credentials of the interested parties were submitted, and an agreement was entered into regarding the program of the future sessions. The peace envoys who have power to act in behalf of the

contesting nations are Count Sergius Witte and Baron Rosen for Russia, and Baron Komura and Minister Takahira for Japan.

YELLOW FEVER IN NEW ORLEANS.—The yellow fever epidemic which broke out in New Orleans some weeks since, continues to spread. At the request of the state of Louisiana, the Federal government took charge of the situation. Thus far, there have been over six hundred cases and between one and two hundred deaths. Archbishop Chapelle, of the Catholic church, who has been laboring in the fever district, was attacked by the disease, and died on the 9th.

*Foreign.—July, 1905.*

CHURCH AND STATE IN FRANCE.—Early in the month, the French Chamber of Deputies passed the bill for the separation of church and state in that republic, by a vote of 341 to 233. This subject has been up for consideration for several months and has been bitterly contested. The bill provided for the continued support of the French clergy now receiving support from the state, but allows none for their successors. The cathedrals and churches will belong to the state, but will be leased to the congregations now worshipping in them. The bill, it is expected, will pass the senate. A petition signed by 3,853,283 Catholics who are apposed to the separation was presented to the French Senatorial Commission on the 16th of the month.

LORD ROBERTS AND THE BRITISH ARMY.—In the British House of Lords, 10th, Lord Roberts stated that the British armed forces were absolutely unfitted and unprepared for war.

COLLIERY EXPLOSION IN WALES.—An explosion of fire damp in one of the mines of the United National Colliery company at Wattstown in the Rhondda Valley, Wales, 11th, caused the death of about 125 miners.

A RARE BOOK SOLD.—The fourth edition of Shakespeare's *Tragedie of King Richard the Third* was sold in England, on the 13th, for the sum of \$8,750. The book was printed in 1605, by Thomas Creede, and was sold by "Matthewe D. Lowe, Dwelling in Paule's Church yard at the signe of the Fox, near St. Austin's Gate." The book contains forty-six leaves, and has in it the signature of the elder William Penn. It is perhaps needless to say that an American bought the book.

ATTEMPT TO ASSASSINATE THE SULTAN.—An attempt to assassinate the Sultan of Turkey, 21st, failed, although twenty-four persons were killed and fifty-seven wounded. It is supposed that the assassin who threw a bomb at the Sultan was among those killed.

RUSSIA AND HER TROUBLES.—On the 11th, Count Shuvalof, prefect of police at Moscow, was assassinated while the people were presenting petitions in the audience chamber. The assassin was arrested. Riots continue, in Lodz, Warsaw, and throughout Poland. One hundred kilograms of dynamite were found in a cellar beneath the imperial apartment in the castle near Moscow. Famine threatens northern, central and eastern Russia, due to the failure of crops and the call of all the able-bodied men to join the army. The women in many villages marched in bodies to the police stations and demanded that their husbands be returned to their homes. The Zemstvos congress met on the 19th, at the palace of Prince Paul Dalgorukov, son of the grand chamberlain of the imperial court. There were 284 delegates and many leaders of the reform movement present. The chief of police, acting under orders from General Trepov, whom the Czar has placed at the head of the police system of the empire, appeared on the scene and notified the assembled delegates that the congress was forbidden on the ground that it would promote disorder in the empire. The assembly greeted the charge with laughter and contempt. The president of the congress, Count Heyden, informed the chief that the Czar had on June 19 authorized the meeting. The chief then said he would seize the papers and take the names of the delegates. Copies of the proposed constitution were eagerly given to him, and each delegate handed him his card. Many who were not delegates insisted that their names be included in the list. The meeting then proceeded, and the proposed constitution was discussed and finally passed by a vote of 320 to 7. The newspapers were officially forbidden to publish the constitution, or make any mention of the proceedings of the congress, on penalty of being suppressed; one paper, however, the *Slovo*, published the full transactions, and was promptly seized and suppressed by the government. On the 14th, a Russian regiment near Tiflis killed its officers and joined the insurgents.

*August, 1905.*

THE THRONE OF NORWAY.—Emperor William, on the 2nd, promised to support Prince Charles of Denmark for the throne of Norway.

SURRENDER TO THE JAPANESE.—On Friday, 4th, the Russian governor of Saghalin, 70 officers and 3,200 men surrendered to the Japanese.

ATTEMPT TO ASSASSINATE A RUSSIAN GOVERNOR.—An unsuccessful attempt was made on the 4th to assassinate M. Stolypin, governor of Sataroff, Russia. Cossacks killed a large number of strikers in the Caucasus, and the disorders throughout the empire are unchanged.



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# An Open Letter

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## To persons about to attend a High School, a Normal School, or a Business College.

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In the last circular issued by the Latter-day Saints' University of this city, an open letter to prospective students sets forth that the institution, while organized as a university, is giving almost exclusively at present high school instruction.

Able professors (the teaching force now numbers fifty) engaged because of their ability to give university courses, are now teaching high school subjects. This insures to the student that a large portion of his work shall be under exceptionally strong and scholarly teachers. First-class physical, biological, and chemical laboratories; well equipped shops for woodwork and ironwork; suite of rooms for dining and kitchen equipment, including coal and gas ranges, for domestic science; complete dressmaking department, with sewing machines and cutting models, in domestic arts; a fine library, reading room; etc., are strong features of this department.

The Normal work is now so thoroughly professional that special attention is called to its value and originality. The review of essentials in "common" branches by Prof. Hall, and Prest. Paul; the arts and industrial work given respectively by Prof. Stephens (Singing) Instructors Richards (Art) Kienke and Hicks (shopwork), Milne (physical training) Mrs. Kelly (sewing) Miss Holmgren (cooking) Miss Bitner (oral expression); the science of education by Prof. Jensen; the training school work by Miss Edwards and Miss Paul;—these are the purely professional elements of a course confidently presented to the judgment of the friends of modern and progressive training for teachers.

The Kindergarten Normal School has in addition the use of a model Kindergarten and the services of four skilled Kindergartners who have taken courses in the best Kindergartens in the country: Mrs. Kesler and Misses Rebecca Morris, Elmina Taylor, and Leona Taylor.

The Combined Business Colleges—The Salt Lake and L. D. S.—are without a peer in the intermountain West for thorough and rapid training in General Book-keeping, Higher and Special Accounting, Law, Shorthand, Typewriting, Telegraphy, Penmanship and Engrossing, Rapid Calculations, English, Etc.

Publications describing the work of the school for the present year will be sent free to those who apply for any or all of them, as follows:—(1) The General Catalog; (2) The Business Catalog; (3) Illustrations; (4) Gold and Blue.

Fall term opens Sept 11.

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